TITLE PAGE

ASSESSMENT OF THE IMPACT OF ISLAM ON THE CULTURAL PRACTICES OF NUPE PEOPLE

BY

MUHAMMAD BUKHARI
M.A Ara/Isl. Studies (UI) B.A. ED Arabic (UDUS) & TGII Cert (CAIS Minna)
Ph.D/EDUC/4624/2009/2010

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DECLARATION PAGE

I declare that this Dissertation titled "Assessment of the Impact of Islam on the Cultural Practices of Nupe people" has been carried out by me in the Department of Arts and Social Science Education, Islamic Studies Section, ABU Zaria. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for another degree or diploma at this or any other institution.

_____ _____

Muhammad Bukhari Date

CERTIFICATION PAGE

This Dissertation entitled “Assessment of the Impact of Islam on the Cultural Practices of Nupe people” by Bukhari Muhammad meets the regulations governing the award of the degree of Ph.D in Islamic Studies of Ahmadu Bello University, and is approved for the contribution to knowledge and literary presentation.

_____ _____
Prof. A.A. Ladan Date
Chairman, Supervisory Committee

_____ _____
Dr. AbdullahiDalhatu Date
Member, Supervisory Committee

_____ _____
Dr. Mustapha Isa Qasim Date
Member, Supervisory Committee

_____ _____
Dr. Abdullahi Dalhatu Date
Head of Department

_____ _____
Prof. Kabiru Bala
Dean, School of Postgraduate Studies Date

DEDICATION

This work is dedicated to those Muslim Merchants and scholars through whom Islam was introduced to Nupe people, indigenous scholars who strived for the development and expansion of Islam in Nupe-Land and to my guardian father and Teacher Sheikh AhmaduMa'aji, and his elder brother Mal. Yusuf (Baba Ilori) all sons of Sheikh MuhammaduBukhari.

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ABSTRACT

This study was designed to assess the impact of Islam on the cultural practices of Nupe people. The study was therefore, focused on some cultural practices in Nupe-Land in relation to the cultural behaviours of Nupe people. It was observed that the Islamic literature of Nupe people have not coverall the field of their cultural practices especially, the aspect of belief and its relation to some cultural norms like *Gboya* (masquerade) and *Ndaduma* (father Niger). It was also observed that there are some prints of cultural practices observed along with Islamic teachings, e.g. belief in veneration of *Jinn* (*Jennu*-Nupe:demon), spirits and practice of divination. Another problem observed was the cultural practice of Nupe Muslim women marrying non-Muslims. As a result, the study was intended to determine the impact of Islam on the cultural practices of Nupe people. It was further aimed at positioning the stand of Islam on some Nupe cultural practices against their lawfulness and unlawfulness, and draw up recommendations that will ensure effectiveness in carrying out their obligations or duties as Muslims. Survey design method was adapted and applied for this study. Also, a proportional stratified sampling method was used to secure a uniform sampling fraction (S.F) from stratum. As a result, some Nupe urban and rural settlements were sampled from three states of Nigerian Federation: Niger, Kwara and Kogi. A questionnaire was designed and administered to 1,066 respondents randomly selected from the urban and rural communities of the above named states. Five (5) null hypothesis and five (5) research questions were formulated and analyzed. Forty two (42) items were generated in the questionnaire using summative rating scale of 1 – 3 response scale. The pie chart was used to determine the level of significance and the relationship between variables at 100 %. The result revealed that Islam has made a significant impact on the cultural practices of Nupe people in many facets of their life and instilled in them the zeal to improve their general religious affairs. The result further indicated that there is significance difference between Islam and the cultural practices of Nupe people. However, the research findings showed that there is lack of sufficient Knowledge of *Tauhid*(Unity of God). Also, there is lack of sufficient Knowledge of Islamic teachings about commercial laws and regulations. The findings further includes the reluctance on the part of some Nupe Muslims to seek or search for authentic information about Islamic teachings on certain issues such as *Istikhara*h(means of seeking solution from God regarding what one intends to do).

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Abbreviations

A.S.	Alaihi Salam; meaning May peace be upon him
b.	born on
b/bin	son of
C or C.E	Christian era
D.I.N.	Da‘wah Institute of Nigeria.
e.t.c.	ecetra – which means; and so on
e.g.	for example
H.N.D	Higher National Diploma
i.e.	That is or such as
J.S.S	Junior Secondary School
L.G.A	Local Government Area
N.C.E	National Certificate in Education
N.D	National Diploma
n.d.	No date or undated publication
QAIICPNP.	Questionnaire for the Assessment of Impact of Islam on the Cultural Practices of Nupepeople.
QTR.	Quarter
R.A.	Radiya-Allahu Anhu or Anha or Anhum; meaning, May Allah be pleased with him,or with her or with them.
Ref:	References
S.A.W.	Salallahu Alaihi wasallam; meaning May the peace and blessings of Allah be upon him (the Prophet).
*S.*W.T.	Subhanahu wa Ta ‘ala; meaning ‘Glory be to Him (Allah)
S.S.C.E.	Secondary School Certificate of Education
Viz:	Namely.

OperationalDefinition of Terms

Adab – Tradition or cultural practice or norms.

Aduwa (i.e. Du'a) –prayer or supplication

Bakonbagi, Fitakun, elo, mama and Saba, -are names for various Nupe religious cults or practices.

Bata – amarshy area or the flood plains of the River Niger or other rivers.

Balayi or Musibah –Calamity.

Bochi –a soothsayer (fortune teller).It is also used for a person who combines soothsaying and a native medicinal practice (*cigbejin*) together.

Chigbe – Medicine.s

Chigbejin – native medicinal practice. Thus, *Cigbejinchi* refers to native medicinal practioner.

Dangi – kinship or relation

Dashi – Money Contribution to enhance welfare or sustenance

Dzako – a funeral ceremony for the hunters especially the head (Ndache) and two of his deputies.

Dzakangi –a child.

Dzakangizhi – plural for Dzakangi: meaning children.

Dzungi – passage or gateway to the house.

Ebasan – soothsaying or divination

Ebasanchi – a soothsayer/futune teller or diviner

Eban –fortification (city wall)

Echi –indigo, thus Echindan means indigo dying

Edo – Granary

Ede – cloth

Ede-dzuchi –One who wears wrapper or a wrapper women use to wrap up their body.

Edeko – a special wrapper or cloth women wrapped up on top of their cloth.

Edekpa or Edekpasa – a kind of local weaved cloth.

Edu-dan - taxation

Efakoh –larger unit of extended family.

Efu – a residential area or ward.

Efutso – Leader or overseer of an area or ward affairs.

Efujin –a culture of keeping, putting or placing things, objects or food items and other materials at certain special places e.g. road sides, river banks, abandoned houses, and shade of big trees etc. with intent to get the problem solved or achieve certain mission or goal.

Egah –non-indigine

Egazhi – plural of Egah.

Ege – alcohol or local brewery

Egi talata –born on Tuesday

Emi – a house or compound

Emitso – Ownerof house or Land lord.

Ena – Association or Age group.

Etan – historical narrations

Etsu –king or ruler of a town, e.g. Bida, Agaie, Patigi etc.

EtsuDashi –Coordinator of money Contribution.

EtsuAlita or Etsu Sama – the lord of creation or lord of sky.

Ewo Nmba funeral money *ulama* use to collect from the bereaved people during and burial

Ewo wara - cowries.

Eyanwo –idol worshiping or worshiping of deities.
Eyanwochi – an idol worshiper.

Eyapaci – canoe man, thus, Eyapacizhi means canoe men.

Eyazhe –a culture of speculating or forecasting events(good or bad) that are likely to happen or occure within the year (i.e. new year)

Ezhi –a town

Ezhigi – a village or small settlement

Ezhiko –big town or settlement

Gani –local wrestling: an annual festivalculturally practiced involving combat or contest grappling with an opponent

Gbarufu – a young man or youth

Gbarufuzhi – plural of Gbarufu. Thus Ena-gbarufuzhi means Age group Association or Association of Youths.

Gboya – masquerade.

Gbako, Lavun, Awumi, Teshi, Oyi, Kampe, Gazun, Dukku, Eche, Egwa, Nalli, Ebah and Esoh – are all names for various rivers in and around Nupe land.

Gitsu – emir ship, prince or princess

Gozan a barbar docter (Gozanzhi – plural)

Gugu –masquerade of Yoruba origin

Gunu – a funeral ceremony for titled elders: Ndazo – gunu priest, Tsuayan, Ejiko and other elders. Also,Gunu signifies a cult

Gwala – apartment in a house.

Hati – Sand divination

Ibadah – Act of worship or devotional act

Imam –a Muslim leader. But specifically, it refers to one who leads Salat (prayer).

Istikharah –seeking for solution from God regarding a matter one wants or intends to dousually involves*Salat* (prayer) in which a praying person appeal to God forguidance in the right way regarding a matter or issue he wants to undertake.

Jinn (Jennu: Nupe) – Demon. Thus,Jennuzhi indicates plural.

Kajigi – a kind of cultural attitude of some diviners or soothsayers consulting or approaching some unseen creatures believed to be *Jinn* (*Jennu*) on issues brought before them by theircustomers. There then, a voice (some time voices) would respond to questions or issues raised.

Kakati –trumpet.

Katamba – entrance hall to the house or compound.

Ketsa festival – the festival was performed when there was a disastrous flood of the Niger that destroyed houses, properties and farms.

Kin – Land. Thus Kin-Nupe means Nupe Land.

Kinti – plain or open land; Thus Kinticizhi – means people on the plain land.

Kintso –land owner or indigine. Kintsozhi indicates plural of kintso

Konu – Nupe people who are from Yoruba origin popularly known as yagba. It is also used for prisoners of war.

Kuso – thick forest.

Kuti – idol or deities. It is also used to explain a force, or somethingDevine in origin and unspecific in nature, e.g *Sokogba* (god of thunder), *Sogba* (god of delivery and barrenness), *Gunnu* (god of personality), *Fitakan* (god of stone) and *Ndaduma* (father river).

Kpelle –tribal mark, vertical marks on both sides of the cheek. But the type of marks done horizontally is called *Eyagi*.

Laba – Libation; a traditional practice associated with medicinal practice (cigbejin) where personifications or incarnations are invoked.

Maigari – a loaned word from Hausa meaning a village head.

Man – (Mallam),aperson who had acquired *Qur'anic* knowledge. It is alsoused for a charm sseller or diviner.

Masaka - local textile

Maji Dodo – a traditional chieftain title for native medicinal practice. He was also in charge of sacrifices. But recently itis referred to as'*Majichigbe*now concerned with traditional medication

Marufa – hat

Ndaduma – father Niger. Or a festival concerned with the rise and fall of the river. Its performance is said to be observed when the seasonal flood are late or of threatening dimensions that does not require *ketsa* festival.

Ndakotsu – Age group leader.

Ndazhigi – Priest.

Nmba –Series of funeral rituals or rites.

Nupeci – a Nupe man.

Nupecizhi – Nupe people.

Nusa – an old or elderly person or man

Nusazhi – old/elderly people or men

Nusako – great old person (man or woman)

Ninfu – meal or satisfaction. Thus *Ninfugi* refers to eating or feeding to one's satisfaction especially on the *Ashura* day.

Pati – rock/hill or mountain

PatiKetsa – ketsa rock situated at Jebba town where ketsa festival take place.

Sadeki –dowry.

SadaqatuJariya – a meritorious or charitable service.

Sallah day or Sallah Festival –Id-al-fitr and Id-al-Kabir celebrations.

Shaba, Kpotun, Nakorji, Makun, Bagba, Ndeji and Tsadza – are various title names in Nupe land.

Shasha –money interest

Sofa –pawn or pawing

Soko- God. Thus Soko Sama means God of skies.

Tamlik – to give the possession of an asset to another person.

Tamaluk – conveying the meaning of ownership of an asset

Tici – title (Ticizhi – plural: titles)

Tsatsa – pure or purity

Tsuwan or tsuwandan − measurement. Thus tsuwan tukun means substandard measurement or weight.

Tsuyankpa – a head of several villages overseeing the affairs of a number of village heads.

Tunga – a village or a hamlet.

Ummah –Muslim congregation/community or society.

‘Urf –local custom

Woni- cowries

Worior (Navun) – torches (i.e. a bunch of grass tied together for burning during Ashura day celebration.

Woriorchei –throwing of torches on Ashura day which symbolizes the death and renewal of the year.

Yawo – Marriage or bride.

YawoChichin – love marriage.

Yawo Dangi oryegi (Zumunchi)- relationship Marriage.

Yinzagi –woman. Thus yinzagigbako means an old woman.

Zanka –a kind of charity given out as earmarked by fortune tellers for particular or certain purposes or reasons.

Zhempa – Floored or yard space in a house or compound used for relaxation or to receive fresh air or a space about some yards in front of Katamba (entrance hall) usually beaten or floored for relaxation.

Zhizhi –ritual.

Zhitsu – a village head.

Zongun –mat

Zonuwan – a tribal title of Kutigi people.

1.0 CHAPTERONE: INTRODUCTION

1.1 Backgroundto the Study

In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, the Creator, the Sustainer and the Cherisher. May the peace and blessings of Allah be upon the Prophet Muhammad (SAW), his house hold, his companions and those who follow their steps till the day of reckoning.

Primarily, Nupe people are predominantly Muslims with a few Christians. Although before the introduction of Islam to Nupe people, they were followers of Traditional religion. That is, before their contact with Islam, their prime religion was idol worshipping (*Kutiji*). The practice remained dominant up till the time (15^{th}c.) the Muslim merchants from Mande in the North-west of Nigeria and from Hausa as well as Borno came to Nupe land (*Kin Nupe*) through trade route.

According to Nadel (1942) Nupe people have tremendous symbol in the history of black race. They live in the heart of Nigeria in the low basin formed by the two River Niger and Kaduna. The Nupe occupies a very significant position in Nigeria. It is one of the national ethnic groups in Niger, Kwara and Kogi States of the Federation of Nigeria. They could be found in Diaspora. This explains that Nupe people lived and existed as a kingdom.They flourished in Central Nigeria, and their authority and jurisdiction extended as far as Yagba, Bunu and Kakanda in the North. Equally, they have their cultural practices traditionally observed. Such cultural practices cut across their religious belief, socio-economic activities

and administrative policies before the penetration of Islam to the area. Nupe people have various names by which they are referred to by various tribes in Nigeria. For example, they are called Nufawa or Banufe by Hausa people, Abawa by the Gwari of Kuta and Anupeyi or Nife by Gwari of Paiko. Other names by which they are called include, Anufawalei by the Birnin Gwari people, Takpa (Tapa) by the Yoruba people, Anupeciwayi by Ebe and Lapawa by Duma respectively. More interestingly, the Nupe people address themselves as *Nupechizhi* (Singular, Nupe or *Nupechi*) meaning Nupe people and *'Za-Nupe* (Nupe man, or even the Language they speak).

However, writers on Nupe people like Nadel (1942) and Daryll (1970) have established that the Nupe people had twelve (12) political settlements from the beginning: Bida, Doko, Essan, Ewu, Tafyan, Yessa, Eda, Gaba, Nku, Nupeko, Kpanjuru and Towagi. These communities were politically independent of one another. However, they were strongly linked together economically with Idah in Igala land under the ruler ship of Attah of Igala, to whom annual tributes from Nupe chiefs were paid. Notwithstanding, the Nupe people generally are divided into various groups. In the submission of Nadel (1970) they were divided by ethnic descent, tribal segmentation and political alliance as well as by the cleaver age between urban and peasant population. Again, they were divided by the barriers of social class. It is interesting to note that despite the division, they were held together in the kingdom (Nupe kingdom). This also made it possible for them to accommodate themselves or even stick together in their daily affairs inspite of

their religious affliation, perception or understanding. It can further be added, that they are organized into a number of closely related territorial groups of which Bini, Zam, Batachi and Kede are the most important.

The historical evidences indicate that the geography of the Nupe land made it imperative for the inhabitants of the area to become mixed. It favoured the intermingling and exchange of ideas of the communities in the area. These communities continue to share together cultural and religious characteristics rooted in their similar geographical environment. (Idris, 2005). This is clearly seen in the evolution of common religious practices with which the Nupe cultures were and are still virtually indistinguishable. Idris (2005) further admitted that the pre-Islamic and pre-christian religious practices did not distinguish the Nupe people from other neighbouring tribes e.g. Yorubas, and there was possibly no single element of Nupe culture, which was shared by all Nupe groups and not also shared by these neighbour groups. If one observes very keenly the practices of some Nupe Muslims today, it shows that there are some prints or elements of the cultural belief practiced along with Islam, e.g. the practice of *Gboya* (masquerade) associated with *gugu*', *Eba* diviner (sorcery), *Laba* (labation) and *Shasha* (money interest). It futher included the inter-religeous marriage among Nupe people.That is, a Christian man marrying a Muslim woman just as a Muslim man marrying a Christian woman. These type of practices the researcher supposes, were element of cultural prints.

In pre-Islamic era the Nupe traditional culture evolved centuries cutting across religious, social, economic and political systems. Although Nupe had inter-social mingling with other tribes/communities like Hausa, Yoruba and Gwari, yet they are still firmly attached to their cultural beliefs and norms with very few adoptions. The Nupe cultural practices however contained some aspects which were acceptable to Islamic principles, and some which were unacceptable by Islam. It is said that culture flows through the vein of society the way the blood flows through arteries of the human body (Diamond and Muhammad, n.d.). This perhaps might be the reason why some elements of cultural belief still influence the practices of some Nupe Muslims as earlier mentioned.

By the late sixteenth (16^{th}) century as submitted by Idris (2005), Islam had been fairly established in the whole of Nupe land and, Nupe Muslims have partly or wholly adapted themselves to its teachings. Idris further hinted that by the seventeenth (17^{th}) century, the Nupe people had began to use titles associated with spread of Islam from Hausa people, such as *Ladan* (the caller to *Salat*), *Liman* (one who leads in *Salat*), *Nayibi Liman* (the deputy Imam), *Nda Kitab* (the Chief scribe or Secretary-General), *Sadeki* (dowry), *Aduwa* (prayer or supplication), *Balayi or Musibah* (calamity) etc. Around this period also, names of some Etsu Nupes bearing Islamic names were identified. Examples of such Etsus include: Etsu Mamman Waziri, Etsu Abdullahi, Etsu Aliyu, Etsu Ibrahim, Etsu Idrisa and Etsu Malam Jibrilu, etc. On this note, Isa (1976) submitted that the first Etsu to embrace Islam was Etsu Tafian; Mamman Gana, the Fourth Successor of Jegu

from Kings of Bini Nupe. In addition, Nadel (1942) submitted that Bida Nupe (the people of Bida) have replaced many Nupe words by words adapted from Hausa and Arabic.e.g*Magaji* (the Custodian), *Mayaki* (the war commander), and*Jagaba* (leading commander) etc. The historical account further indicated that in the early eighteenth (18^{th}) century, Islam saw acceleration in the spread through the policies of rulers like Etsu Jibril (C. 1718-1746)

1.2 Statement of the Problem

Islam crept into Nupe land as far back as fifteenth (15^{th}) century. As it is always the case with every tribe or community that came in contact with Islam, its cultural practices would have to be changed and re-appraised along with the teachings of Islam. Muhammad (1997) expressed that in human existence, one will expect that an area where Islam had entered and firmly rooted for centuries would have its traditional cultures Islamized, if not completely at least almost every aspect of people's actions would be touched. It is a fact that Muslim scholars (*Ulama* – both outsiders and indeginous ones) have contributed immensely to the growth and development of Islam in Nupe-land. Yet, the Islamic literature of Nupe people have not cover all the field of their cultural practices especially, the aspect of *'Aqidah* and its relation to some cultural norms like *Gunu* (a kind of funeral ceremony for tittled elders), *Gboya* (masquerade), *Gani* festival and devination like *Eba* diviner as well as *Hati* coupled with wide spread of superstition. Likewise, some Nupe people are still adhering to the cultural belief in the veneration of *Jinn*(*Jennu*: Nupe-Demon) that they possess power and can

render assistance, cure diseases and can as well solve their socio-economic problems.

The cultural behaviour of some Nupe Muslims in relation to the practice of some Islamic social institutions like *Nikah,*or *Aqiqah*which is usuallydelayed as a result of someexisting cultural normsis a problem requiring solution. Thse are alien to Islam. Again, it is observed that some Nupe parents are still demonstrating the cultural practice of forcing their daughters to marry men without their consent or male children marry womenthat are not in their interest. Similarly, Nupe parents unilateraly exercise influence to pronounce divorce against the wives of their children, or force their male children to repudiate their wives.

Another problemis the alarming rate at which some Nupe Muslim Scholars (*Ulama*) overlook some cultural practices in Nupe land. For example, a Muslim Nupe woman marrying a Christian man, or Christians nurturing or bringing up Muslms' children and the practice of*Efujin*, or collection of money (*Ewo Nmba*) after *Janaza*, etc. Perhaps, this is a demonstration of weakness in faith. These and other issues made it necessary to undertake a research to assess the impact of Islam on some of theseNupe cultural practices and profer some recommendations that will ensure effectiveness in carrying out their cultural activities according to the teachings of Islam.

1.3 Objectives of the Research

In Nupe society (Nupe land), it has been keenly observed that there are many forms of life that the Nupe people, particularly the Nupe Muslims put into practice. Some of these practices conform to Islamic teachings and some do not. Based on the above premises therefore, the the following objectives are discernable;

1. To assess the impact of Islam on the socio-cultural practices of Nupe people.
2. To find out whether the Islamic teachings are manifested in the cultural practices of Nupe people.
3. To examine the factors that are responsible for the promotion of the alien cultural practices to Islam among the Muslims of Nupe land.
4. To examine the attitude of Muslim Scholars to misleading cultural practicesamong the Muslims of Nupe land.
5. To examine the impact of Islam on the system of leadership in Nupe land.

1.4 Research Questions

The researcher attempted to answer the following questions thereby sharpening the research focus.

1. How does Islam impact on the socio-cultural practices of Nupe people?
2. Do Islamic teachings manifest in Nupe cultural practices?

3. Why do some Nupe Muslims mix Islamic teachings with cultural practices despite the islamization of the area over centuries?
4. What are the attitude of some Muslim scholars to misleading cultural practices among the Muslims of Nupe land?
5. To what extent has Islam impacted on the system of leadership in Nupe land?

1.5 Research Hypothesis

The hypothesis for this research include the following –

Ho_1 There is no significant relationship between the level of Education of Islamic guides amog Nupe Muslims and socio-cultural practices.

Ho_2 There is no significant difference between Islamic teachings and the Nupe cultural practices.

Ho_3 There is no significant difference between the Nupe Muslims and their cultural pattern of behaviour

Ho_4 There is no significantrelation between the influence of Nupe cultures and the attitude of some lerned Muslims.

Ho_5 There is no significant difference between system of leadership in Nupe land and teaching of Islam.

1.6 Significance of the Study

This study will generally have great impact on the life of the Nupe people because it would reveal the extent to which Islam has been rooted in Nupe land.

The major significance of this study lies in revealing the impact of Islam on the cultural practices of Nupe land, and it will further indicate such aspects of Nupe cultural prints which are still being observed by some Nupe Muslims.The study will indeed educate or enlighten those Nupe Muslims who mix the practice of Nupe cultures witth Islamic teachings on the importance of practicing Islam holistically.

Besides, the work will play very significance role to Nupe Muslims in high lighting the role of Muslim scholars in propagating the Islamic teachings in Nupe land. It will further serve as a source of knowledge or information in the history of Islam in Nupe land and its impact on the cultural practices of Nupe people. The examples of such practices have already been mentioned earlier on. The observance of these aspects of culture is perhaps due to non-chalant attitude of some Nupe Muslim scholars (*Ulama*) who either keep silence over their unlawfulness or take part in the practice. The study will be a useful reference for similar research in the history of Islam in Nupe land or elsewhere. More so, it will stimulate the interest of Muslim researchers to conduct more extensive work on Nupe Muslims.

Above all, the study will awake and promote educational and literary awareness among Nupe Muslims as it will pave way for further research on Nupe cultural related issues. And at the same time, it will serve as information to Nupe Muslim scholars to intensify effort in propagating Islam (*Da'wah* activities).

1.7 Scope of the Study

The scope of this study is on traditions of Nupe people restricting it to some aspects of cultural practices. That is, the study looked at the issue of *'Aqidah'* (belief) in relation to performance of devotional or spiritual acts, e.g*Salat*, and the practice of some Nupe cultures like divination (*Eba san*), *Gunu*, *Gboya*, superstition, and belief in demons (*al-Jannuzhi*). Also, the study looked at how some social institutions are observed such as *Nikah* (marriage: its concepts and position), *Talaq* (divorce), *Mirath* (Inheritance), *Aqiqah* (Naming), *Janaza* (Burial) and festivals like *Gani*, etc.The area of study however, covered the entire Nupe Land.

2.0 CHAPTER TWO: REVIEW OF THE RELATED LITERATURE

2.1 Historical Survey of Nupe Land

The Nupe land (called *kin Nupe* by Nupe people), as described by Sule (2011), lies between the Middle Niger region. The region extends from the Niger – Benue confluence at Lokoja in the South to Timbuktu in the North. It covers large areas of land on both sides of the River Niger on the eastern part of the country (Nigeria).Italso extends to Kuta area and Kaima area on the western part of the country. Their settlements are widely spread along the Niger valley on both sides of the River Niger – Benue confluence area to the frontiers of Borgu territory. In fact, the land further extends from the eastern region (of the river) to Kataeregi and on the western side to as far as Share (Tsaragi) in present day Kwara State, which equally from this side serves as bottom line or demarcation between Nupe and Yoruba people.

Before the introduction of Islam into Nupe land, the people were eclipsed in the traditionalbelief engaging in worshipping idols or objectswith various cults and superstitions, (Nadel, 1970). They were scarttered into various settlements and each locality or settlement had their idols which they worshipped. For example, *fitakun*worship is more common with Nupe people living around river banks (i.e riverine areas) and *bakonbogi* worship is more identified with Nupe people on plain areas (Bini Nupe). However, there were what could be regarded as the universal cult common to Nupe people, e.g*Gunu, Mama,* and *Saba*. (Nadel,

1942). In fact, the socio-cultural, religious as well as political scenarios were in this form in the entire Nupe land when Islam eventually penetrated into the area.

In the submission of Saidu (2010), Nupe people who have been known as very prosperous people were believed to be living as a community since the early 13th Century. As their early empires collapsed and becamescatteredkingdoms, a host of them occupied the present lower Niger valley in Nigeria. Nupe people continued to be dominated by other clans that often defeated them in wars. Around this period, most of those who dominated them were their immediate neighbours that included the Yorubas, the Jukuns and of course the Igalas. But with the coming of Edegi (Tsoede), the era of dominance came to an end. In his effort, he was able to establish what latter came to be known as the 'Nupe Kingdom'.

Historically, the Nupe people migrated from North-east Africa or the Dendima province of Songhay to their present settlement. Danjuma (2002) strongly contended that it is true that there were some immigrants, traders, artists and Islamic scholars etc. that came to settle in Nupe land and latter *Nupenized*. The settlers however, did not form any colony in Nupe land but rather they settled and integrated themselves in the areas already founded by the Nupe people themselves. He further expressed that even when Sokoto *Jihad* occurred in Nupe land, the Nupe towns such as Bida, Agaie, Lapai, Lafiagi, Tsonga and Tsaragi etc. remained and maintained their status-quo as the capital towns of Nupe community. Even though the leadership of Nupe land latter fell in the hands of

Fulani people, yet,Nupe people retained their identification and sense of unity. In fact, the unifying symbol of *Etsu Nupe* and a common culture and language have perpetuated a feeling of Nupe consciousness.

From the historical submissions, one can further understand that though the Nupe people received several emigrants, traders, etc. from far and near, yet they maintain their position as a unique community. Again, from the existing evidences and the relationship between the Nupe people and Hausa people, one will agree with the assertion that the Nupe people at one time lived North and West of Kaduna River and that they migrated to their present land. In fact, the process facilitated their settlement in many different places as can be seen today.

The Nupe people according to Nadel (1942), are socio-cultural group with few ethnic groups which are sometimes difficult to distinguish. They are scattered over several Emirates and chieftains. The historical account of the Nupe showed that the territorial area had not been static rather it did extends. The expansion was done through conquest and assimilation at different times. The expansion, according to Sule (2011) was done towards the North where the Kambari and Kamuku people were the neighbours, and towards North-East where the Gbagyi people occuping the neighbourhood. It further extended towards the South where Ebira (called Gbira by Nupe people) constitute the neighbours and to the South-West and West as well where the Yoruba are their neighbours. More so, it was observed that any conquered area became annexed or part of the Nupe land. The area remain to be reckon with so long as the people (of the area captured) remain

Nupe-speaking even though the political alignment might either be made or not. This however, explains that any area or land outside Nupe land were not considered or integrated into it. Nevertheless, those Nupe people occupying the Nupe land (*Kin Nupe*) are usually referred to as '*Nupe na zhi fin nmbo na*' (i.e. the Nupe at home), and those of them living outside Nupe land are called '*Nupe nazhi fin dembona*'. Yet further, non Nupe people who came and settled in their domain were considered as 'Nupe'.

Moreso, various writers like Dauda (2010) and Danjuma (2002) revealed that there was cordial and peaceful relationship between Nupe people and Igala which continued for several decades until the 3rd generation of Igala monarch rule in the era of Idoko, the son of Attah Aganapoje. Then Attah of Igala had a son called Ayegba who then crossed the river to Nupe land where he met with the princess of the host (the Etsu of Nku) whom he stayed with for some time, until he got the news of his father's sickness. He left for his home town and left behind the bungle and the ring (the royal symbol of Igalas) with his beautiful princess who was then pregnant. The prince met his father at the verge of his death. Few days later, the Attah died and the son (Ayegba) was crowned the next Attah of Igala. Few months later his wife (princess of Nku) gave birth to a baby boy and was named Edegi or Tsoede.

Edegi (Tsoede) born in 1429 C. was under the guardianship of his mother until he attained the age of thirty (30) when he was taken as a 'slave' among the tributary slaves from Bini country (Nupe land) to Igala land. This according to

Dauda (2010) was in 1459. Usually, it was the duty of Attah to inspect the slaves before they were assigned to various duties. The Attah was able to recognize Edegi (his son) from the orbit and bungle he hung. Edegi gained support, cordial relationship and generosity from Attah and his subjects. In 1523 C., when Edegi's father anticipated his own death, he advised Edegi to leave Igala land for Nupe country (his maternal land) because after his death, it could lead to his assassination by his half brothers who were not comfortable with the favour and mentorship he had from the people. As he was leaving, the Attah gave him some slaves, canoe, *kakati* (trumpets) and some other Igala traditional heritages. Edegi was later chased, but they could not sight him, he and his men had passed through Muregi then crossed river Niger at Lenfa where his canoe was sank into the river. They then went to Nku (his mother's village) where he later started his pre-occupation to build his kingdom, i.e. what was later known and referred to as Nupe kingdom (*Kin Nupe*).

Narrating about the Nupe people, Nadel (1942) wrote that the name Nupe is further extended to include other alien groups living in Nupe land which have become Nupenized. Hardly these groups are distinguished today from the people whom they live with. Similarly, many villages and towns of Nupe land, people who are referred to as '*Konu*' (prisoners of war), or *Eyagi Nupe* (Yoruba Nupe) can be seen or identified. This according to Danjuma (2002) actually refers to people who were originally Yoruba but are the descendents of slaves captured in

the wars of the Nupe kings against the Yoruba. Later on, they were freed and settled in various places/districts of *Kin Nupe*.

Abdulmumini (n.d) submitted that with the advent of the British colonial rule, the Nupe kingdom was considerably reduced. Kabba (now in Kogi State) which was initially one of its provinces was taken away, while other areas to the North (Kamuku and Kambari) were split from the kingdom. More so, Nadel (1942) and other writers on Nupe people like Daryll (1970), Dauda (2010) and Muhammad (1997) identified twelve related sub-tribes (or communities) of Nupes namely: ***Eba; Gbedye (Gbedegi), Kusopa, Benu, Bini, Dibo, Zhitako*** (called ***Ganagana*** by the Hausa), ***Kedya (Kede), Ebangi, Bataci, Kupa*** (also called ***Gupa***), ***Cekpa*** and ***Gwaba.***

Other sources of history identified some languages and dialects like ***Agabi, Asu, Ebira*** (of Koto and Okene), ***Egba, Etuna, Gade, Gbagiyi*** and ***Kami*** as Nupe-old languages. However, Sule (2011) argued that those with this view have not taken into accountthe Nupe history as they made these assertions. He is of the opinion that Nadel's explanation for the origin of the names of the sections of the Nupe language provide better clue to the understanding of the application of the name Nupe. The explanations given revealed that the names were associated with the places of habitation or occupation of the sections. One will also agree with Sule as the name '*Kusopa*' originated from their habitation of thick forest (*Kuso*). While *Batachi* originated from their habitation of the flood plains of the River Niger (*Bata*). Similarly, *Kyadya* got theirs from their fishing activities and canoe

transportation. *Bini* on their part derived their name from their skill in the use of medicine. This therefore suggests that these areas or settlements are not separate dialects, rather they have been known as Nupe.

In the submission of Suleiman in Dauda (2010), and Sule (2011) asserted that Nupe as a Language, dialect or tribe is widely spoken among several communities cutting across many states in Nigeria. It has its peculiarities that are only common or maintained by every Bini Nupe cultural heritage and other Nupe sub-dialects which belong to "Kwa" group of West Africa. He was further contended that the culture of Nupes is characterized by some symbolic features which are known facts that historians' overtime had given this unique people of this culture a special place of mention. Not for other reasons than the fact that the Nupe land and its leaders did all that was necessary, some at the expense of their lives to establish a system that has continued to be a point of reference overtime.

However, Sule (2011) opined that the earliest inhabitants of Nupe land (*kin Nupe*) are referred to as '*Kin-tsozhi*' (i.e. the land owners), and the settlers or latter settlers are referred to as '*Egazhi*'. This brings about the barrier or distinction between the early and latter settlers of Nupe land. The use of the term is further extended to those Nupe people who move from one part of Nupe land to another to settle, e.g. a Nupe man who moves from Bida town to Lafiagi town to settle would be regarded as '*Egah*' (a settler or non-indigene) even though the spoken language remain the same.

Ecologically, the Nupe land is blessed with a number of resources with which the life and stability becomes easy for the inhabitants or human settlement. On this note, Sule (2011) expressed that the abundant water resources constitute the main feature of the area. One of the two major or big rivers Nigeria has (i.e. River Niger) passes through the Nupe land. The Nupes call it '*Ndaduma*'. Idris (2005) hinted that these rivers (Niger, Benue and probably Kaduna) supported ancient settlements and ancient civilizations. Its rhythm dominated the rhythm of the existence of the various communities in its vicinity and far beyond. Nuhu (1996) identified other names by which other tribes called the Niger River, for instance, it is called 'Kwara' by Hausa and Dioliba by Bambara. It is probably that the name "Niger" was given to it by the Europeans as they popularized it in their writings. The floor of the river however, covered almost Nupe land down to Muye (an area occupied by *Kakanda*). Thus it provides a sizeable number of people (Nupe people particularly) with the means of living. It serves as means for both fishing and water transportation – through the use of the canoe and ships. In fact, this is referred to as 'a carrier of alluvium from its upper course to Nupe land and beyond. The alluvium which is deposited on its flood plains turns the plains fertile which makes it possible and easy for rice cultivation. This is noticeable from Jebba to Muye. Idris (2005) asserts that the navigability of the principal rivers by canoe, made for the movement of people favouring greater economics, cultural and political integration.

Linguistically, just as the inhabitants of Nupe land (*Kin-Nupe*) call themselves, 'Nupe', so also the language they speak is as well called Nupe. In the submission of the writers like Idris (2005), Dauda (2010), Sule (2011) the name had been applied to the people right from early times, not only by the Nupe themselves but also by their surrounding neighbours. Their neighbours however, have names by which they call them as a group. These names as affirmed by Sule (2010), still suggest Nupe. He further admitted that none ever spoken of name earlier than Nupe, for example, the Hausa people generally called them *Nufawa/Banufe*, the Yoruba people (who constitute their neighbour from the South-West and west call them *Tapa* (*Takpa*). The *Kambari* too called them *Tapa*. This indicate that there were various relations between Nupe and other communities and that the history of Nupe people is welded to that of its neighbouring settlements as evidence of long term connections between them had shown.

Apart from their neighbours, other people from far distant places were said to have known Nupe as a group early in the history of their relations. There were trade relations between Bornu and Nupeland. The Nupe fame is so much recognized that people like Suleiman in Dauda (2010) attested to it as he pointed out that Nupe has become a complete article that signifies strength and power by which group of people can easily be associated. The word speaks volume so much that any one coming into contact with it for the first time will perceive it to be exaggeration or as folk.

Nevertheless, the historians are yet to identify or arrive at logical conclusion with proofs of the actual time or true origin of Nupe. There are however, several hypotheses on their origin. These hypotheses as spelt out by Dauda (2010) revealed that Nupe people are the descendent of 'Uqbabin Nafi' who originated from Nubia. The information further explained that they migrated from the settlement of their ancestor Nubia. Due to the long time pronunciation and transformation of the Nupe language into different dialects, the word Nubia got corrupted and pronounced as 'Nupe' as it is called today. Other sources uphold the view that Nupe belong to the Sudanese language called 'kwa' group where other languages like Yoruba, Ibo, Edo, Igala, Ijaw and Adoins belong. Yet further, other narrators were contended that the pride of Nupe coming from *Masar* (Egypt). The proof to this assumption is the retaining of ancient glass industry in the present capital city of Nupe land – Bida. The ancient industry is still managed by the descendents of the Egyptians in their quarter called *Masaga* – although the industry was said to be introduced into Nupe Kingdom after the establishment of Bida Emirate as the last capital of the Nupe Kingdom. Whatever be the case, Nupe constitute a *qabila* (tribe or clan) among hundreds of *qabail* (plural – tribes) in Nigeria.

2.2. Nupe and their Classifications

It is important to discuss the organizational setup of Nupe and their classifications. This has its influencing factor on their socio-cultural norms and the religious practices.

Describing the Nupe set up, Nadel (1970) asserted that Nupe are internally divided by ethnic descent, tribal segmentation, politically allegiance and by cleave-rage between urban and peasant population as well as the barriers of social class. The bulk of the Nupe is however held together in the kingdom of that name. These barriers entail corresponding divergence in their traditional, cultural, religious belief and practice.

The Nupe people are according to Dauda (2010) classified into two major groups; by dialect and geographical location. Although the evidence of the origin of Nupe is yet to be confirmed historically, what is certain as explained by Nadel (1942) was that the names of Nupe people were associated with the places of habitation or occupation of the sections as explained already. For example, *Kin Bini* (land of *Bini*), *Kin Kusopa* (land of *Kusopa*) and *Kin Kyadya* (land of *Kyadya*) etc. Also, the *Bataci* got their name from their habitation of the flood plains of the River Niger. This shows that these sections are not dialectically classified. Rather they had been geographically classified.

But writers like Sule (2011) deconcodes with the classification of Nupe into dialect on the ground that Nupe is a language and not a dialect. Sule further believed that the dialect occurs mainly due to influence of one language over another and that the Nupe dialect of *Ebe*, *Dibo,* and *Kupa* are not the periphery of Nupe land.The classification has its purpose and benefit. It could be seen on side of its location and the variety of their traditional beliefs, and practice as each

differs if closely observed and studied. This again has some impact on their religious belief and cultural practices.

Linguistically however, there is a remarkable difference in the language tone of the Nupe people that distinguishes individual's location in the zonal distribution of the Nupe. For instance, Nupe people from Kwara (Lafiagi, Patigi, Songa, Tsaragi and Bacita, etc.) have a distinct tone from others. Similarly too, those of them from Lapai have a clear different tone from that of other zones. The same thing goes with the Nupe from Kogi (Lokoja, Budan and Muye areas. However, there is a common definition and understanding when the central Nupe tone is used.

Geographically, various writers like Nadel (1942), Daryll (1970), Aliyu (1994), Danjuma (2002) and Sule (2011) have given the geographical description of Nupe land. Such description showed that Nupe land is a low-laying and undulating, not more than 200ft (about 60 meters) above sea level in most parts. It is further submitted that a few ridges of rocky hills and some flat topped hillocks rise above the plain, the highest of these points are not more than 800ft (about 246 meters) above sea level. While in the banks of the Niger River there are stretches of thick reverain forest alternating with shrub and low bush. In fact, during the raining season, the forest covered banks and open bush are flooded far inland and become swamp. The soil is mostly rich and fertile especially in the thickly populated areas. But in a dense populated areas like Bida, Doko, Agaie and Patigi etc. the fertility of the land have reduced due to intensive cultivation. Thus, they

resort to the use of animal dump or fertilizer. Similarly, the environment allows the growth of a variety of crops more than the drier North or the wetter south.However, in the North-West, Nupe land shared boundary with Borgawa (Borgu). While Gidi (Baro) and Eggan serve as the end point of Nupe territory. Again, in the interland, Nupe land shares common border with Yoruba and sub-groups of Igbomina, Leaba and Yankyadya formed the boundary on the North and West banks,Yagba and Oworo on the west bank.(Aliyu, 1994)

It is to be noted that the two big rivers: Niger and Kaduna have formed two axes of the entire Nupeland. On this note, Danjuma (2002) posited that Nupe land is divided into two districts portions namely: Eastern and Western Nupe. The division is naturally formed by the river Kaduna which runs across the Kingdom from North to South. The two rivers provide an efficient natural system of communication. This conducive atmosphere had perhaps facilitated their settlement in the area. Also, its climatic condition determined their occupation. Dauda (2010) recorded that Nupe people are by their phenomenon of their occupation identified as ***Kyadya (Kede)***, i.e. the riverine Nupe who are concerned with canoe voyages, ***Bataci*** for swampy rice cultivation and ***Kinticizi*** (people on plain land) for cultivation of other forms of grains and cereals. The location of Nupe people geographically, it made them to be active and predominantly farmers and fishermen.

As a matter of importance, the location of Nupe cluster, as already explained above is presented below:

Bini – This is a group of Nupe which include Bida, Doko, Gbara, Nupeko, Nku, etc. They are Nupe who mostly occupied the strip between the Rivers Kaduna and Gbako stretching from the Northern boundaries to the River Niger. The name Bini, according to Danjuma (2002) originated from the tradition that these Nupe group were people who opened their mouth freely to speak the truth. ButMason in Sule (2011) submitted a different view on why this group of Nupe people are called *Binis*. According to him, they got their name from their skill in the use of medicine. Whatever be the true position, *Wallahu 'Alam* (Allah knows best), one fact is glare – that is, the name '*Bini*' and location of the group, their identity and characteristics as well meant the same people. Nevertheless, the two views suggest that these groups of Nupe people are straightforward – living a just life and equally pursuing their livelihood diligently. The revelation further showed *Nupe Bini* as one of the original Nupe sub-group that together with *Kede* and *Bataci* formed the nuclear of the Nupe Kingdom. They have a high reputation as being famous learned and craft men.

Kyadya (Kede) – This according to Daryll (1970) and Danjuma (2002) refer to the riverine Nupe people who are mostly concerned with canoe voyage and fishing. They are specifically referred to as '*Eyapacizhi*' (canoe men) with their principal settlement being Muregi. Very closely related to *Kede* group of Nupe is *Bataci*. This section of Nupe lives on the Mash land. They are mashed farmers and fishermen. They farm rice and fish, mainly in pools and banck of River Niger.

Kusopa (Kusopaci): This is another Nupe sub-group referred to as thick forest dwellers. They were custodians of Kola nut forestry. The word '*kuso*' according to Danjuma (2002) is the Nupe word for a kola plantation. *Kusopa* therefore means 'keepers of the kola tree'. They are indeed kola-nut and oil-palm cultivator. They mostly live in Labozhi, Tyabo,Ndanawun, Kudu, and Yeti etc. which presently constitute part of Mokwa Local Government Area of Niger State.

Benu – They are also sub-group of Nupe. Danjuma (2002) submitted that they are a sub-group of Nupe of recent origin, formed in eighteenth century (18^{th}C). They are originally people of Borno (Benu-being the corruption of Borno) from Kukawa of the ancient city of Borno. They came to Nupe land toward the end of 18^{th} century at the time of *Etsu* Mu'azu (14^{th} and 16^{th} Etsu from Tsoede; 1759 – 67 and 1778 – 95 respectively) and settled with his permission in trans-Kaduna area (Kutigi). They soon became the dominant group economically and politically as well in the region where they settled and Nupenized themselves and later forgot their original language. Also, most of their original cultural traits were abandoned with exception of their annual festival (*Gani*), their tribal mark and the title of their chief – *Zonuwa*.

Ebe is another Nupe sub-group who are mostly found in Zugurma district of Kontagora province in town and villages of Safo, Fazhi, Beji, Mandzuakwa, Mule, and Kwoso etc. They, according to Danjuma (2002) called themselves *Asu* and claimed to have come from Yoruba land. To be found in this area too is the section of Nupe called *Gwagba* who were described as the followers and

henchmen of the Nupe kings who in the wars for the Nupe throne fled to Zugurma. Danjuma (2002) explained that they are again called *Gwagbazhi* i.e. the followers of *Etsu* to Zugurma during the Fulani invasionof Nupe land that flee Raba. He poised that the phrase *Gwagba* literally means those who threw up their hands – a sign of defeat or the losers of war. But today the name is applied to the group of Nupe people living in and around Zugurma town.

Kakanda (Hayaba or Akanda): Sule (2011) hinted that they originally had small base, subsequently incorporated neighbouring groups which led to the transformation of language of these group into *Kakanda*. He further expressed that the original name was **Ashe** and that the name *Kakanda* would have been given to them by other people. The name might have gained popularity due to the economic prosperity of the people. They live in the southern part of Lafiagi and Agaie Emirates, and in the extreme North of Koton-Karfe. Their town include Pandegi, Agyana, Gbagi, Rimbo, Kobogi, Riyoya and Chigbewedi. Other areas are Toto and Umaisha Districts of Nasarawa Emirate. Besides, Kakanda are found in Azza Development Area under Lapai Local Government Area of Niger State. Their settlements in the area include Muye, Bakai, Yawa, Rigida, Rakabu, Arah and Gbani. Also, they are found in the area of *Buddan Tsofo* and *Buddan Sabo* in Kogi State.

Chekpan and Kupa:- This represent another section of Nupe group that are found in the west bank of the Niger. According to Danjuma (2002) and Dauda (2010), they are mainly upland farmers and craftmen. Some of their major

settlements include Kpada, Edi, Daro, Kero, Mamba, Waho, Gakpan, Rogun and Kajita etc. Some of these towns are presently in Kogi and Kwara State.

In addition, **Kupa** constitute another sub-group of Nupe who settled in their present place on the southern bank of the Niger River around Eggan in small number and in **Buru** districts in about 1800. They are also found in Lapai emirate as already pointed out. Although Dauda (2010) and Danjuma (2002) highlighted that they were not originally counted as Nupe, yet they were said to be under Nupe kingdom from fifteenth century (15^{th} C) up till the defeat of Bida in 1897. However, Dauda (2010) submitted that their first settlement was at Abugi which still remain the headquarters of Kupa people. Their major settlements include Miza, Awumi, Ebwa, Mima, Laggan, and Guciddan. They are also found in Koton-Karfe area of Kogi State.

Bassan-Nge: They are considered as a spilt-off section (of Nupe) who were said to have migrated from Nupe land out of annoyance and grievance when Nupe land was about disintegrating during political wars. This occurred before the Fulani Jihad. According to Sule (2011) they migrated from their area early in the nineteenth century (19^{th} C) as a result of dynastic feud between Jimada who was based at Gbara and later moved to Ragada and Majiya II who was based at Raba and later at Zugurma. Yakubu (2006) submitted that their original houses were Pada, Kuso-Gbagi and neighbourhood of Egan and Kupa. Danjuma (2002) however maintained that they left their original settlement for a place that was

nice and good (i.e. *Babo sa wumage – nupe*) and they were named after the phrase above and was corrupted as *Bassan-Nge*.

The record of events revealed that the defeat and killing of Jimada made his supporters fled southward and settled among the *Bunu* in Kaba area (now in Kogi State) for safety. As time went by their original language Nupe became adulterated with adapted words of *Bunu*. Thus, they came to speak a dialectized Nupe. They did not stop there. They further moved to the eastern part of the Niger – Benue confluence where they share the area with *Bassa-Komu*. In order to distinguish them with the individual genius people (*Bassa*), they were given the name *Bassa-Nge* during the colonial era. Some writers identified them as *Nupe Tako* (Nupe below). They, as Danjuma (2002) posited, are purely Nupe. Nevertheless, Mason (1981) gave the date of Jimada's death as 1810 CE which probably was the time of *Bassa-Nge* movement. He further observed that this date concorded with the first Sokoto Expedition to Nupe land which took place in April 1810. On this expedition, he quoted Sultan Muhammad Bello saying:

> Then when the session of Rabi'i had passed, there returned our people who had gone to Nupe land to help Abdur-Rahman al-Nufawi against the army of Nupe. And indeed, they fulfilled their trust. We put forward our best endeavour and brought back what there was to bring.

Sheikh Abdur-Rahman popularly called Shehu Abdur-Rahman Chacha or*Tsatsa* struggled to reform Islam in Nupe land and encouraged people to practice Islam in its othordox form. Isa (1976) hinted that Shehu Abdur-Rahman

started his reforms movement in Nupe land in about 1770's preaching Islam to people, converting non-Muslims or traditionalists to Islam, and teach them how to perform *Salat* and other basic Islamic rituals. In his effort, he faced many challenges from the ruling class and the traditionalists. He eventually died with zeal to revive Islam in Nupe land.

Meanwhile, there are still other groups of Nupe people which include 'Nupe *Konu*' (*Eyagi* Nupe) and *Nupe Zam*. Danjuma (2002) described them as Nupe of Yorubaorigin (called*Yagba*) brought to Nupe land as slaves to teach Yoruba arts of weaving (e.g *Masaka*) and indigo dying (*echidan*). They are to be found in Bida, Mokwa, Kutigi and the neighbouring villages of these towns. Over the period of time, they became Nupenized. While Nupe *zam* referred to the subgroup of Nupe who live in trans-kaduna (Kutigi and Enagi). They refer to themselves as Nupe as they have no secondary name.

From the available evidences of Nupe land as described above, Sule (2011) concluded that the area had attracted various settlements from the earliest times even though some of these settlements were either founded by hunters or fishermen and farmers. However, the major group was the people who did not migrate from elsewhere or from places distant from Nupe land. The example of such settlements included *Lambofu, Egbagi, Gbachi, Tswako* and *Yabagi* etc.

From all these submissions,it is clear that Nupe people are identified by their distinguished and appreciating character. Such as respect for elders, and discipline. Dauda (2010) is strongly contended that Nupe people are fond of

whatever religion they belong to, cultural exhibition and application of justice by the elders. He further believed that Nupe land is a place where the neighbouring tribes can settle peacefully and later became one of the members of the land. They do not hurt their guest. Instead, they love and honour them. In fact, guests never regret living in Nupe land.

2.3. The Concept of Culture and Its Meaning

The term culture has been defined by Anthropologists and other social scientists like Haralambos and Holbora (2004) as learned behaviour acquired by individuals as members of a social group. According to the Macmillan Family Encyclopedia (O/5), the origin of the definition of the term culture is traced back to 1871 when a British author Edward B. Taylor used the phrase to refer to that complex whole which includes knowledge, belief, art, morals, law, custom, any other capabilities and habits acquired by man as a member of society. Since then authors have offered numerous refinement and variations of this definition. But in words of Dagaci (2006) the term means that which consisted all ideas, objects and ways of doing things produced by particular group. It further includes customs, moral behaviours, rules and regulations that govern people's behaviour. Dagaci further maintained that culture is a very broad concept which sociologists use to identify people according to what they believe, do, know, and act.

Culture is further considered as a state of mind. Haralambos and Holbora (2004) were optimistic that someone becomes cultured if he moves towards the idea or perfection, a goal or an aspiration of individual human achievement or

emancipation. From this perspective therefore, culture is seen as quality passed by individuals who are able to gain the learning and achieved the qualities that are seen as desired in a cultural human being. This is further linked closely to evolutionary ideas as some societies are more evolved than the other societies. From the historical accounts of Nupe people, they were governed or tele-guided by their traditional beliefs and superstitions before their contact with Islam. Later on, their culture developed gradually along Islamic teachings when Islam was introduced to them. The historical accounts revealed that the societies that lived before Islam grew and developed culturally at post-Islamic era from traditional society to a moreorganized and guided one. With their knowledge of Islam, their perception or mental thinking, beliefs, ideas, laws and other habits were expanded. In addition, the arts, literature, lifestyles and values were sustained. Nupe community was not an exception because their cultural attitudes or practices before Islam was purely based on their traditional beliefs, (Nadel, 1933 and 1942). To this end, Diamond & Muhammad (n.d) stressed that culture flows the vein of society the way blood flows through arteries of the human body. Still further, writers like Ololobou, Jacob and Nda Zhaga (n.d) classified culture into material and non-material.

The material culture is made up of things created or made by which we can see, and touch like buildings, clothes, radios, shoes, chairs, hoes, cars, foods, constitution, drums, fluits, and so on. The non-material culture on the other hand simply refers to non-tangible things like behaviours, concepts, ideas and beliefs.

From these assertions and elaborations,inferences can be made that culture entails everything we have or posses and practice in our society. Ololobou et al (n.d) further expressed that any group of people that possess these elements of culture in common constitute a cultural group. Ibn Khaldun (1967) on the other hand perceived culture as a phenomenon with constant cyclical change due mainly to the two groups: nomads and town people. In between these two groups are peasants' farmers supplying food and tax revenue and taking handcrafts in return.Ibn Khaldun describes the nomads as people who have strong sense *'Asabiya* (i.e.social solidarity) and town people are by contrast the seat of crafts, the sciences and culture per se.Yet luxury corrupts the town people and solidarity is completely relaxed.Also the art of defending self or attacking the enemy is forgotten. To this end Ibn Kaldun (1967) believed that society is an organism that obeys its own inner laws. He however, expressed that:

> It should be known that differences of conditions among people are the result of different ways in which they make their living. Social organization enables them to cooperate toward that end and to start with the simple necessities of life, before they get to conveniences and luxuries.(An Introduction to History-Muqaddimah,1967:91).

Ibn Kaldun further believed that inner laws which people obey can be discovered by applying human reasons for data either culled from historical records or obtained by direct observation. From these submissions of Ibn Khaldun on cultural display of people generally, we understand that while rural settlers are hardy and self-reliant, luxury corrupts ethical life of urban dwellers.

However, the scope of culture in the context of this study refers to such operational practices abhorred by Islam as practiced by Nupe people before and after the advent of Islam in Nupe land. This suggests that there are some cultural behaviours in Nupe land which were observed before the introduction of Islam in the area. Such practices include divination, consultation of *kajigi,Hat*i (sand divination), attitude of spendthrift especially in ceremonies and festivals, touching of trade goods or items without prior knowledge of it and attitude of deceit in commercial transaction etc. Some of these cultural attitudes as observed are still practiced in Nupe land alongside with the teachings of Islam. Efforts were made to reform some of these practices by those practicing them to suit their needs.These practices were reformed in such manner that a Muslim who is not well informed about Islamic issues or teachings assumes that such moral behaviours or practices are embodiments of Islamic teachings. Whereas in the real sense of Islamic teachings, there are not contained in its teachings. For example, the attitude of soothsayers or herbalists instructing their clients to get or prepare certain dish to either entertain people with it or be kept at designated places with intend of removing an impediment to progress or sound health or that a particular problem would be solved and aim achieved. With the advent of Islam this practice was reformed to mean *Walima* and *Zanka* (*Zakah*). The detestation of these and other similar practices by Islam lie with the fact that they are not compatible with the teachings of *Sunnahof Ar-Rasulullah* (saw).

In a related development, the Nupe cultural behaviours further recognised inter-religious or cross-marriage. The inter-religious marriage in this context refers to the Nupe cultural attitude which allows a Christian man to marry a Muslim woman just as a muslim man would marry a Christian woman.Similarly, both muslim and Christian children are put under the guardianship or custody of parents in vise-vasa.This cultural attitude was born out of the *dangiship* relationship, and lack of adequate information about its Islamic implications.

Culturally, Nupe as asserted by Suleimanin Dauda (2010) is characterized by some symbolic features which are known facts that historians had considered it unique and gave it special place of mention. The Nupe has its peculiarities that are largely common to every *Bini* Nupe cultural heritage and other Nupe sub-dialects, which belong to Kwa group of West Africa. More so, Ibn Khaldun (1967) had submitted that the conditions, customs, and beliefs of people and nations do not indefinitely follow the same pattern and adhere to a constant course. There is rather change with days and epochs, as well as passing from one state to another. Ibn Khaldun (1967) further perceived Society to be an organism that obeys its own inner laws. These laws can be discovered by human reasons to data either culled or selected from historical records or obtained by direct observation. These data are fitted into an implicit frame work derived from social nature, religious beliefs, legal precepts and philosophical principles or thinking to which people adhere. The above assertion of Ibn Khaldun is applicable to Nupe cultural

operations. Such as: social nature, religious beliefs, etc. that follow the same structure or pattern.

As already explained, Nupe constitute one of the popular languages in Nigeria as well as representing one of the major tribes in Niger, Kwara, and Kogi States. As the case is with every tribe, or community, people are identified with certain behaviours or practices which are partly adapted by their perception of things, mental thinking or reflection and partly by their geographical location and environmental influence. These formed what could be termed as people's culture. In the same vein Nupe people are not in exception, rather they are equally identified or known with certain characters which are (somehow) peculiar to them. These peculiarities make their culture/tradition – distinct.

In Nupe land, Nupe people (*Nupecizhi*) possess some vital elements of culture which are virtually common to all tribes in Nigeria. These characteristics are also identified with Nupe people and it formed their cultural behaviours. Thus, their cultural set up are based on the following characteristics.

- Language – Nupe
- Material things like food, house, dress and tools/working materials
- Occupation – farming, fishing, canoe voyage, trading, hunting, smith (Brass and black smith), mining, weaving, leather works, mat making, sewing or tailoring and pottery.
- Arts – like dying, carving, music and dance

- Mythology – like traditional legends, myths, fables/stories concerning phenomenon and deities.
- Polity/Government – *Etsuship, Tsuyankpa* and *Zhitsu* (*Maigari*)
- Warfare (social and political struggle) – they use defensive weapons like cutlass, dagger, shoot guns, bow, arrows, spear and charm.

Nadel (1942) narrated that in Nupe land, the unit of culture is in certain respects smaller than the unit of the tribe. The different settlements of Nupe represent organized cultural provinces. This simple explains that in Nupe settlements culture varies with environment and the productive organizations which it entails. Nadel (1942) further explained that Nupe culture expresses the hanging dominant interest in social, political, and economic conditions. Their cultural unit is wider than the unit of the tribe because it shares its political and social system with many tribes in West Africa, and also its traditional religion with neighbouring groups in the North-east and south. This simply implies that Nupe people adjust and assimilate cultures that are relevant to their social norms. Also, within the Nupe community their cultural practices sometimes vary. For instance, in riverian area, they practice only two funeral rites: the ceremony of eighth (8^{th}) days and that of forty (40^{th}) days. A practice Nadel (1970) has observed as he submitted that the ceremonial surrounding death differs in different communities. The full funeral rites include a whole series of rituals beginning with the burial (i.e*Nmba*). The burial is later followed with other funeral rites, performed after eight (8^{th}) days, forty (40^{th}) days andone hundred and twenty (120^{th}) days. The last two

afore-mentioned ceremonies are mostly performed by the Nupe people around Bida and in trans-kaduna areas, e.g. Kutigi and and their surrounding settlements. But the observance of one hundred and twenty days is usually not practiced. This according to Nadel (1970) is that the practice was not originally a Nupe-traditional practice, rather it was an introduction long established and practiced among the Nupe peope after the introduction of Islam into the area. This is therefore more of a replacement of traditional funeral rites accompanied with ceremonials for the deceased community or village chiefs especially priest like Ndazo, Tswanyan, Ejiko and *Yinzagi-Gbako* etc. Indeed, Nadel himself attested to some of funeral rites and ceremonials in some of his submissions. He commented that in Nupe land death is most heavily weighted with ceremonial. He further states that:

> It might be thought among a people ignorant of after life and knowing only the vague chance of reincarnation. For though death itself is always felt to be uncanny and disturbing the ritual elaboration is heaviest at the death of old people, in which one sees nothing tragic, and is meant to meet social demands as much as metaphysical fears.(Nadel, 1970:121)

However, it should be noted that the number and the scale of the funeral rites vary with the age, sex (gender), and status of the deceased. It is observed that full series of funeral ceremonies are performed only for married men. The old people who were not survived by any widow were only accorded eighth (8^{th}) and forty (40^{th}) days, while the 120 days was omitted. While the unmarried young men and widowed women were mostly accorded with the eight (8^{th}) days funeral rites only. But old women (married or widow) who held position of the Great-old one (called *Nusako*) are entitled to both the 8^{th} and 40^{th}day's funeral rites andceremonies. Similarly, eating certain type of food or animal is forbidden in some areas while in some, it is not, e.g. eating egg is unlawful for women and children in Bida and her surrounding settlements – believing that it makes women sterile and motivates children to steal. Again, in some parts of *Kusopa* animals like *Dungi*, *Yanda* (tortoise like animal) are not taken believing that eating the meat of such animals bring sikness to people. But visiting some areas in Nupe land the reverse is the case.

Still further, Haralambos and Holbora (2004) and Hofsted (1997) posited that it is not always a perfect match between how people think of themselves and

how others see them. For example, a person may rates or sees himself as dignified whereas people may see or rate him in contrary. Similarly, a person may considers himself as common while people see him as dignified. Haralambo and Holbora contended that personality identity may be different from social identity, e.g. a person perceived by people to be a bourgeor may see himself as a commoner. This in essence implies that a Muslim may see himself a complete believer but people may rank him contrary because he might not be holistic in the Islamic activities.Haralambos and Holbora (2004) added that the important ways of identity are likely to include nationality, ethnicity, gender and class. It may further be related to the social groups individual belongs to and with which they identify.

In a nutshell, the sociologists like Kunle (2000) and Haralambos and Holbora (2004) have summarized what the term culture entails. It connotes group of people that have something in common with each other. In fact, the term 'culture' has been applied to a wide range of groups including communities, youths, groups who share common musical tastes, and enjoy the same leisure activities, for instance, ethnic groups, people who share the same religious beliefs or inclination, members of the same gang, and so on. Generally, culture is seen to be a transmitting phenomenon. It is transmitted from one generation to another. Equally, it is shared and passed from parents to children. Thus culture, as opined by Dagaci (2006) is a continuous phenomenon despite the death of individuals.

Every culture as summarized by Sayed (1969) is at bottom, or basis, an attitude of mind, a living idea which inspires and moulds a people's life.

In summary, culture as submitted by Diamond & Muhammad (n.d) is the summation of the wishes, fears, hopes, premonition of a people through time. It is the compelling combination of simplicity and complexity. They further maintained that culture is a narrative of intensity of a society's reality and ideality.

2.4 Culture in Islamic Point of View

It is unanimously agreed by Muslim scholars that Islam is a religion of peace and it stipulates a unified way of life in both religious and secular or socio-cultural practices. Khurshid in Abul 'Ala (1981) admitted that Islam is a faith and way of life. It is a doctrine and a code of conduct and a set of values or principles. The uniqueness of Islamic culture lies in its values and principles. When Muslims became obvious of this fact and became obsessed with the manifestation of their culture they could fully maintain and protect or preserve the house or empire (empire of Islam) they had built. Abul 'Ala (1981) contended that the strength of Islam lies in the ideals, values and principles which is relevance to us today as it has ever been in history. The message of Islam is timeless and its principles are embodiment of universal application. Also, Sayeed (2004) contended that Islam is not just an isolated creed, not hotchpotch of ritual obligation or a utopian moral philosophy. It is in essence a perfect and comprehensive guiding and controlling mechanism divinely composed for the proper, effective and civilizing force capable of delivering human generation from their dark meshes into divine light.

Though, Islam is a religion of peace, yet it is a name given to a certain outlook on life, and the *ummah* (community of Islam) to a certain type of social order with that outlook. Islam will forever remain to hold its social bearing its adherents and will ever mean the path of peace or way of life (Doi, 1974). From the above explanations on Islamic culture it could be understood that culture in Islam entails the socio-cultural norms or practicesobserved by people of various tribes, communities or nations in accordance with Islamic teachings. Realizing this fact, DIN (2004) expressed that Islam acknowledges in people's customs and other cultural expression is not only legitimate but a sign of Allah's bounties. In pre-Islamic days, there existed some cultural beliefs and practices which Islamic teachings disapproved and condemned. For instance: superiority of individuals over eachother or superiority of one tribe or race over another. Nevertheless, Muslims share certain fundamental belief, e.g. the profession of *Kalimatush-Shahada*, upholding the basic principles in *Nikah* etc. But looking at the historical reality Islam involves many people of different races, ethnicities and cultures. Some of such cultures that may be conflicting with the teachings of Islam were being discarded. But those aspects that are not posing any treat or negative effect on its teachings will remain. The diversity of cultures is, according to some Muslim writers or scholars, the result of the core set of religious beliefs – interacting in different ways with many different contexts in which Muslims lived. Each of these contexts is defined by multiple factors including the history, cultural traditions, socio-economic, political structures, environment or

geographical location etc. Thus, any kind of behavioral pattern that does not go with Islamic principles or teachings is regarded as un-Islamic. To this end Ibn Khaldun (1967), outlined that religion can influence the nature of such a model situation when *'Asabiya* or people are reinforced by religion, its strength is multiplied and Islamic awareness is enhanced. Impliedly, Islam can influence the cohesion of an established society or community,e.g.Nupe community. In fact, to Muslim clerics, Islamic culture is simply the Qur'an culture. More so, as the *Noble Qur'an* formed the basic foundation for formation of Muslim culture, so also *Sunnah of Ar-Rasul* (SAW) serves as an embodiment of Islamic culture. This is because it spelts out how to go putting socio-cultural norms in to practice. In fact, the two sources determined the legal, social and pietistic norms for Muslims generally. Sayed (1969) posited that the history of mankind had witnessed the rise and disappearance of countless culture, because they had no sufficient sustaining power. This was because the basis on which they rested had no binding value of human life. He further observed that whatever their length of life (i.e. cultural long stay), it is essential to take note of the characteristic common to them – that while they have lasted, the idea on which and for which each of them has lived or operated as a religious – force probably, the idea might have been a legacy of tradition, historical or the result of reasoning (impulse). To this end, Abul 'Ala (1981) noted that Islam enjoys the unique distinction of having no name associated with any particular person or people or country. Nor is it any product of any human mind. Rather, it is a universal religion and its objective is to create

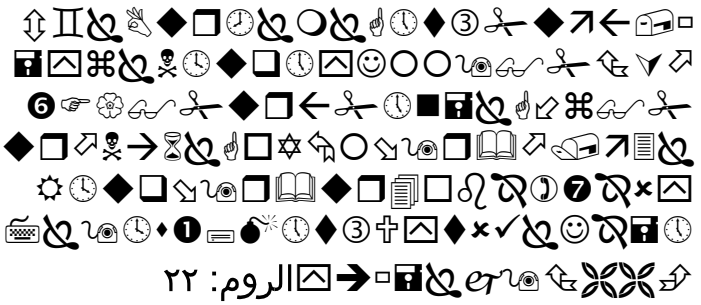
and cultivate in mind the quality and attitude of Islam. On a general note, as expressed by Sayeed (2002) that the Divine religion came into life of man as binding force by supplying a unifying universal emotional content not only to the individual but to mankind as a whole. They were all meant to establish peace on earth. But in the past, they have often been exploited by divisional forces at work in life to function as factors for exclusiveness and rivalry between man and man. Consequently, they became engines of disturbance to the man rather than agencies of constructive happiness for man. This simply explains that Islam is not only meant for worshipping, to gain spiritual exaltation but to establish peace and a unifying culture on earth.

By and large, the Islamic culture could also be explained to mean or include perfecting civil life or the relations of man among themselves and other creatures. On this note, Sayed (1969:15) wrote:

> If humanity is not to perish, it must make a joint endeavour in time to hand back the sovereignty of the earth to God; for, as the Qur'an points out, the sovereignty of the earth and whatsoever that is there in it belongs only to God and we are but to hold it in trust for Him and His vicegerents…. and thus we live in peace and happiness.

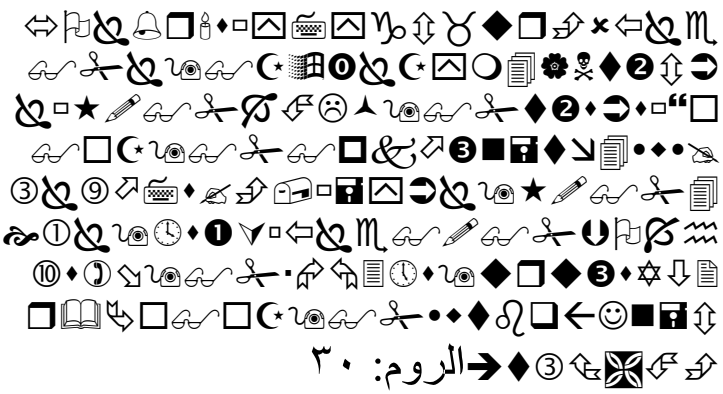
Thus, the issue of Islamic culture is so vast or elaborate to talk on in a single write up. This is because Islam acknowledges the diversity in peoples' customs, race, languages, dress, food and other cultural expressions, as not only legitimate but a sign of Allah's bounties. Islam also disapproves of and even condemns those

cultural aspects that contradict its teachings and principles. No culture whether that of Arab or non-Arab, would be completely regarded as Islamic or un-Islamic (DIN, 2009). The Glorious Qur'an speaks of the wisdom behind the diversity in people's culture. It states:



> Among His signs is the creation of the heavens and the earth, and the variations in your languages, and your colours. Verily, in that are signs for those who know. (Qur'an 30:22)

Therefore, the aspect of socio-religious and economic pattern was looked into with several examples to analyse Nupe cultural practices. The end result reveals the level of Islamic teachings in the attitudes of Nupe Muslims and way forward. In his submission Sayed (1969) uphold the view that in the field of action, a Muslim has evolved a particular type of social and economic order and polity influenced by a jurisprudence of his own worked out into a comprehensive law called the Shari'ah. This being so, the Glorious Qur'an enjoins the Muslims as it says:



> Turn steadfastly to the right way, the way of Allah for which man by nature is fitted. There is no altering of the way of Allah. That is the straightway. But most people know it not. (Qur'an 30:30)

Culturally, the vision of Allah for mankind He created as asserted by Salahudeen (2005) is, man should be able to turn himself into '*insanil kamil*' – a perfect personality. He should be able to create an ideal environment in the world where human beings can live in harmony and attain spiritual, economic and material wellbeing so that mankind can actualize their responsibility for the *Khalifaship*.

2.5 Organisational Set up of Nupe people

Culturally, the organisational system of the Nupe people is generally based on principles of kinship-structure. This according to Nadel (1942) is more of the extend family which allows all individuals to trace their decent to a certain initial, nucleus family. In this system, husband and his wife or wives regard themselves as related and as forming one kindred. The word *'Dangi'* is the term

Nupe people used to define relationship in the widest as well as in a more restricted sense.

More so, the Nupe people, live in compact or large villages and towns (*Ezhi* – the term used for both) which considerably vary in size.Example of towns are Bida, Agaie, Lapai, Katcha, Mokwa, Doko, Lafiagi, Patigi and Eggan While Badeggi, Lemu (Ebuagi), Baro (Gidi), Enagi, Labozhi, Tyabo, Ndanahun, Kudu, Zambufu, Kpotukoh, Manko etc. constitute villages. In Nupe land settlements which are not as big as towns or villages are considered as*Tunga* (hamlet). In the days of Nupe kingdom: an '*ezhi* used to be circled by a large wall (called Eban). The remains (of these walls) can still be seen in some towns or parts of Nupe area. The walls formed a protection from the dangers of invaders or wars. In fact, some Nupe villages as Daryll (1970) described it sprung from the amalgamation of smaller groups, fusing for the purpose of protection against invaders warders. Similarly, *Tunga* settlements are sometimes formed as a result of individual group moving out into the bush in search of new farmland. These type of *Tunga* are referred to as *Tunga* of certain *Ezhi* (town). Interestingly, there use to be close contact, inter-marriage and emigration link with a *tunga* and its *ezhi* (its mother origin).

Every town usually has several hamlets (*Tunga*). The *Tunga* are much smaller settlements. They seldom consist of more than three (3) family groups (referred to as *Emi*). They are less permanent than the real village.

While the villages are characterized by *Tunga* settlements, the town settlements are made up of *Efu* (i.e. ward or residential areas). It simply consists of number of compounds i.e*Emi*. Each *Efu* bears separate name either derived from topographical peculiarity, e.g. *Gudukoh* (the area with big gully), *Bamisu-wunangi* (the area around *Wunangi* gate), *Takogi* (the one below), *Kpacinefu* (the river bank area), *Tifin-Nnasaci, Darachita* and *Kuchita* etc., or sociological feature emphasizes the rank or profession of the people in the area, e.g. *Zhitsu* (the area of chief), *Manmusa-kodogi* (the area of teacher/scholar Musa *Kodogi*),*Nasarafu* (the area of Imam Nasara),*Efu Tsuata* (the area of Black Smith), *Karau-kunba* (the area where the finished glass work is sold), *Tutijiba* (the area where pillows are produced), *Dzokogi* (small market), and *Esso* (the area where Esso Petrol Filling Station is located), to mention but a few. Sometimes, the name of an area emanates from the origin of the inhabitants of the area, e.g. *Efu Zhigichizhi* (the area of people from *Ezhigi*), *Yafu* or *Yagifu* (Yoruba area), or *Efu Dazhi*. More so, the member and size of each *Efu* in a town varies, for example, the number of *Efu* in Bida is not the same with those in Kutigi, Lapai, Patigi or Lafiagi.

In cultural practices of Nupe people every compound as submitted by Nadel (1942) that an *Emi* in each residential area is usually walled round. The high built wall surround these houses open upon a path space where there used to be a gate way (entrance hall) to the compound. The entrance hall is known as‘*katamba*’. This is similar to what is considered in modern times as entrance

parlor of a built flat building system with a number of bedrooms. The *katamba* is used as a chamber or meeting place for men, and as a guest house or reception place for strangers. It is further used for observing some duties or carrying out part time industries such as smith works (black and brass works), mat or net weaving. In addition, within the compound are smaller partitions or sub-units called *Gwala* and a number of small entrance halls or passages (*katamba* or *Dzungi*). In villages or areas predominantly occupied by farmers, Granaries (*Edo*) are built for food storage. This serves as what can be termed as store or ware house. The Granaries which are usually built in egg-shaped are built stand among the living rooms in the compound.

Still further, in Nupe land houses are built in such a way that would guarantee protection of lives and properties, and to ensure family tie (*Dangi*). The entire ward town or village may sometime be of the samekinship with one common descent under this set up, their social set up or domestic unit is used to be an elementary or polygamous family. A family unit may either consist of one man, his wife or wives and children especially unmarried ones. But in case of a larger group it usually consists of a man, his wife or wives, sons, and their wives and children as well as grand children. It is worth mentioning here that this type of larger unit is referred to as '*Efakoh*'. *Efakoh* is a family organization of Labour unit in which every family member takes part in its farm work. Danjuma (2002) submitted that the larger unit was formerly general but under modern conditions the family has tended to divide when son become adult. An *Emi* may be localized

in one compound or may be distributed over a number of adjacent compounds occupying either the whole or part of *Efu*. In towns for instance, the *Emi* tends to be more widely scattered. Describing the scenario, Danjuma (2002) wrote that the nucleus of a house again consists of a body of partition to which wives and others are attached. Its head is usually the '*Emitso*' (owner of the house – implying that he is the head), a position which falls to the senior member of the family or group. The *Emitso* is succeeded by the next in seniority of the same generation and so on. In the same vein, every *Efu* is headed by an elderly person usually referred to as '*Efutso* – meaning the owner of the area. This implies that he oversees the affairs of the entire area.

Meanwhile, when a part or section of the house separate physically or found a separate compound for himself; it continues to reckon with its former head by recognizing his headship. But on his death, the fonder of the new compound may or may not recognize the new *Emitso*. This is because this separation often attains an independent position with its own head.

According to Nupe cultural set up Nupe compound is generally classified in to social class.This according to Danjuma (2002) classified into three (3) classes of people. The first class is that of ruling class and the second belongs to the respected scholars or teachers and well to do people.The third class on the other hand belongs to common people.The compound of the ruling class is usually arranged according to the status of house holders. In the olden days however, the arrangement was according to the number of slaves and houses or

domestic possession the house hold had. The outer door of the entrance hall (*katamba*) was usually decorated by plaster work in different kinds. Sometimes a small space about some yards (four or five or even more) in front of a *katamba* was raised and beaten or floored. This type of floored space is known as '*Zhempa*'. Usually, it is used for relaxation, or to receive fresh air when there is too much heat or when it is too dark to sit in *katamba*. Again, trees are planted at little distance from the *katamba*. In a very typical Nupe compound, there is no special kitchen common to all Nupe people hence cooking is done by women separately.

Another important aspect of Nupe organization in their cultural set up is '*Ena*' (i.e. Association of Age group or Association of young men). Virtually, every Nupe young man belongs to one or the other age group. This type of grouping or association is referred to as*Enagbarufuzhi*. Commenting on the *Enagbarufuzhi*, Nadel (1942) explained that the membership of *Ena* was not compulsory but failure to do so or belong to any would be regarded as unusual and suspicious. He further identified two major types of *Ena*: the first being the senior age grade (*Enagbarufuzhi*) which consisted both senior and junior age grades, and the second one was *Ena Dzakangizhi* (children age grade association). He again elucidated that the membership of *Ena* was by age and not by generation. Thus the young men of different generations but of approximately equal age belong to the same association. Equally, the young men of the same generation were members of different age group association. More so, the

constitution of an *Ena* was based essentially on the agreement of group of individuals who were with clear knowledge of the purpose and the rules of the organization. It should be noted that the organizational set up of Nupe people has its relevance in their daily affairs as it impacted them in conducting some religious activities. For example a person from a large compound or big village is often considerd to be more important than some body from a smaller compound or small village. Equally, a Muslim man from urban settlement isregarded in rural settlements as a respected or dignified person. He would therefore be accorded priority to lead in some religious affairs.e.g. in prayers (*Salat or du'a*), *janaza* or even help pass some decisions in matters affecting them.

2.6 The Nupe Polity – Etsuship

In the Nupe cultural practices, the administrative system was traditionally based. Sule (2011) submitted that in pre-Nupe kingdom, the political structure of Nupe people began at the family level. It began with *Emitsu* (Family head), then *Efutsu* (Ward leader), then *Zhitsu* (Village head), and finally *Etsu* (Emir). However, in the early days, Nupe land was ruled by a number of *Bini* chiefs under the chief of Nku near the confluence of the Niger and Kaduna. The historical source indicates that before the fifteenth century (15^{th} C) in pre-*Edegi* era Nupe land did not seem to have one single political system. However, Aliyu (1998) identified three distinctive administrative patterns operated on during this period. They were: *Bini* confederacy, the reverine polity of the *Kyadya* and *Batacia*s well adapted independent village council system. Nevertheless, the system comprised royal and civil titles. Such titles as pointed out by Aliyu (1998) include, *Etsu* (which is the highest title in ranking), *Shaba, Kpotun, Benu, Nakorji* and *Makun*. Others were *Ndeji, Tsadza, Sunkyarya, Tsowa* and *Lusa*. Each of these titles either royal or civil carried some specific responsibilities with them. They equally assisted the *Etsu* in the administration of the confederacy. Aliyu (1998) was strongly contended that the post-confederacy era's title system of the Nupe as a whole may have originated from the Bini system. Truly, these titles are still maintained today in the leadership system of Nupe people. In those days, all of these chiefs were subject to the *Atah* of Igala. Administratively, Ibn Khaldun (1967) submitted that leadership exists only through superiority, and superiority

only through group feeling and group feeling is superior to individual feeling. Thus each individual feeling that becomes aware of the superiority of the group feeling of the leader is ready to obey and follow him.The above assertion made by Ibn Khaldun is a portrayal that the political dispensation is as old as man himself. It further explains that such feeling is the bedrock for peace and successful execution of administration in any given community.

By and large, there were twelve village units in Nupe land. The capital of these twelve village units include Nku, Bida, Banin, Tafya, Danko, Somajiko, Doko, Tuwa, Pinchi, Essan, Gaba, and Mambe respectively. Meanwhile, Sule (2011) asserted that the evolution of political system among the Nupe people began early in their history. It however started taking shape when they began sectarian life. Sule added that the political structure began at the family level. It should be noted that the Nupe polity was primarily built upon *emi*-ship system (house ship) rule. Each *emi* had a general entrance called *katamba* as pointed out earlier. The number of *katambazhi* (plural of *katamba*) in a settlement or village is usually used to tell the number of *emizhi* (plural – *emi*) hence *katamba* is often used synonymously with *emi*. Each house has a head called '*emitso*' whose sole responsibility is to control and over see the affairs of the house. He is also charged to represent the house at meetings on affairs concerning the entire village. In the same manner, the increase in the number of various houses resulted in '*Efu*' ward. As the *efu* increases in size and number, it transformed into either village or town.

Just as we have *emitso* heading and controlling the house so also each *efu* is headed by a leader called '*efutso*'. His responsibility is the same with that of house leader – i.e. overseeing the affairs of an *efu* and to represent them at various meetings concering the village or town. The transformation of *Efuzhi* (plural of *efu*) in either *Ezhigi* (village or small settlement) or *Ezhiko* (town or big settlement) showed the evolutional pattern of political system among the Nupe people. Each *ezhigi* had its own leader referred to as '*Zhitso*' who is assisted by council of elders mostly *emitsozhi* (house leaders) and *efutsozhi* (ward leaders) in running the affairs of the village. In addition, *zhitsu* is further assisted by age groups which were: *ena dzakangizhi*, *ena Gbarufuzhi* and *ena nusazhi* (old men group). Females too were not left behind. There were two main female groups who were aiding in running the affairs of the village. It includes '*ena yantsugizhi* (girl age grade) and *ena yinzagizhi* (married women group). In the submission of Sule (2011) the age group members had ranks which defined their position within the age grades adding that the information from the leadership of the village concerning the age group was usually passed to them through medium of their leaders.

Concerning towns which have more population, the administration is under the headship of an *Etsu* (Emir). The Etsu is saddled with the responsibility of controlling the entire domain of the town and surrounding villages under the rulership of the town. He is assisted by elders and special people who are given specific titles (*ticizhi*) and functions. For instance: Shaba(vice Estu), *Kpotun* (next

in rank to Shaba) *Tsadza* (head of the military), *Ndeji* (head of civil nobility), *Makun* (head of smith workers), *Bagba* (head of craft men) etc. Generally, before the appearance of Islam in Npe land as hinted by Sule (2011), the *Ezhigi* and *Ezhiko* were autonomous.

Successions to the throne in the entire Nupe land have been patrilineally observed. Although a candidate from matrilineal can mount to the throne of leadership if there is no eligible candidate from patrilineal. Danjuma (2002) rightly observed that succession in Bida, Agaie, Lapai, Lafiagi, Tsonga, Patigi and Tsaragi emirates are patrilineal. Here, it should be noted that the practice is still observed in the entire land except on special cases.

2.7 The Nupe Economic Life

Culturally,apart from the social interactions among the Nupe people, there is also socio-commercial relationship between Nupe people and other neighbouring communities or tribes. For example, socio-commercial link between Nupe and Yoruba, Nupe and Igala (*Idah*), and Nupe and Hausa which had existed for a long period of time. Despite the ever widening web which existed between Nupe and other tribes, Nupe culture was according to Mason (1981) gradually spread over Nupe land from the North, and was firmly wedded to that of its neighbours in the area of the Niger. Mason added that the longtime connection between Yoruba and Nupe people, was enshrined in the Yoruba genesis as the narrations showed that a descendant of *Oduduwa* (the founder of the Yoruba

nation) married the daughter of the Nupe king. The marriage was blessed with a son popularly called Sango (Thunder Sango).

Economically, the lives of Nupe people revolve round agriculture. They are active farmers and fisher men. Major crops grown in the area are rice, sorghum, millet, melon, sugar-cane, yam, vegetables, homestead, livestock management and fishing. Food processing is in the hand of women. Besides, the rivers which pass through the Nupe land provide a large number of people with the means of livilihood. They ensure the enabling ground for both fishing and canoe transportation. Some of these rivers as identified by Sule (2011) and Aliyu (1998) include: Gbako, Kaduna, Eku, Yampere, Awum, Oshin, Teshi, Oyi and Kampe. Others are Gazun, Dukku, Eche, Egwa and Nalli. Many of these rivers are tributaries of the River Niger. Sule (2011) further submitted that the environment of the Nupe land provides diverse economic opportunities for the people. Their economic avenues also include not only farming or fishing but hunting, crafts, and trade (both internally and externally) and smiths (black and brass smiths called*karau*). This clearly explained that there is no doubt that agriculture became the dominant pre-occupation of the Nupe.

Aliyu (1998) and Dauda (2010) further explained that the economic system of Nupe people was built upon four (4) basic sectors: Agriculture, Industry, Commerce and Transportation. While agriculture was determined by their environment, transportation was carried out by the means of water where canoes were used for food transportation. This immensely boasted the commercial

transaction in the whole land. There used to be internationally recognized markets where Nupe people buy and sell goods at stipulated market days allocated to the centers. There were several such centres but the prominent among them include: Raba, Gbaradogi, Gudu, Jebba, Elah, Eggan, and Kpatagban. Other places were Baro, Koton Karfe, Lapai, Bida, Agaie, Gbajibo, Katcha, Mokwa, Muregi, Lemu, Batati, Kutigi, Enagi and Kudu respectively. This indeed indicates that the economic process in Nupe land contributed immensely to the introduction of Islam to the area as it attracted many Muslim Merchants from Muslim dominated areas like Borno, Mande and Hausa land.

For the industry, it was not well pronounced in the pre-Tsoede era. Rather the only industry history recognized or seemed available then were crafts of mats, (*Zongun*), Hat (*Marufa*) and cloth weaving (*Edekpa*). However, the emergence of Tsoede in Nupe land elevated the industrial sector. Danjuma (2002) hinted that the appearance of Tsoede in Nupe land witnessed the introduction of the blacksmith, brass smith, aluminous works and other numerous industries which were unknown to Nupe before.

Another important and very interesting aspect in the economic system of the Nupe people is the cultural practice of banking system locally observed. Danjuma (2002) submitted that there were several banking system which include self-banking, and cooperative (community) banking. The self-banking was operated on large number of cowries or coins or huge amount of money kept in either granaries (*edo*), wells, or big pots. Some amount would be taken for

business and brought back on increased rates (profits). The community banking on the other hand was concerned with the contribution of money by individuals (*Adashi*). This type of economic venture is headed by contribution coordinator (*Etsu-Dashi*) who prepares a roaster and duration of the contribution – usually in market days. However, in line with the contemporary demands and emanating challenges the two systems are still practiced but with modifications to tally with modern trend. Instead of keeping money at home, it is now taken to banks (modern conventional banks) for saving. However, the '*Adashi*' is now done on days, weeks or even months depending on the level and capacity of the contributors.

In another development, human pawing formed another aspect of the economic sources of the Nupe people. It should be noted that this aspect of economic pursue was culturally practiced in Nupe land prior to the coming of Islam to the area. Sule (2011) stressed that as a result of the expansion of economic activities such as Agriculture, fishing, trading etc. considerable gap was created between richness and poverty among the Nupe commoners. In order to alleviate themselves from the economic bondage, Nupe people often resolved to pawn themselves. Thus, the pawn (*Sofa*) would decide to remain with the money lender until money borrowed was paid. In fact, there used to be arrangement between the money lender and the borrower for payment of the loan. The pawn however, remained with the money lender even if the borrower was dead until the debt is settled. Similarly too, the practice of money interest (*shasha*) formed

another avenue by which the Nupe people especially the philantrophists boasted their wealth. This explains the situation whereby the borrower of the money would be made to pay back more than what has been loaned.

In a related economic development, slavery was another means through which the Nupe people boosted their economic strength. In order for the well to do class to maintain their large economic undertakings they needed considerable labour force which could be effectively obtained by enslavement. Sule (2011) explained that rich people who engaged in large economic activities such as agriculture, trade and crafts etc. went into the acquisition of slaves. This was also followed by acquisition of slaves by state officials for military, political and social engagements or services.

In another development, Nadel (1942) pointed out that the religion and economic practices of Nupe people strongly emphasized the idea of progeny. That is, in orde to boast economy, the cultural practice of Nupe people partialy recognized barreness.This was not entirely true as it was not common as other sources or avenue of economy practiced by the entire Nupe peopleeven though it formed an integral part of it. The practice was more common among the Nupe business women. The emphasis was so much that some women may want to remain childless in order to enhance their economic opportunities. Nadel (1942) reiterated that the categories of these women were seen using contraceptives which were bought in greatest secrecy from medicine men and barber doctors (*Gozanzhi*)

2.8 Marriage Life of Nupe People culturally

Discussing the socio-cultural practices of Nupe people will be incomplete without touching their marriage system. Marriage had existed since the timeof our earliest forefatherAdam (AS), when Allah created for him a mate,Hauwa and they had children, (Aisha, 2007). It is a known fact that marriage is an integral part of the social life circle through which every sensible man or woman is expected to pass provided there is means of doing so. In fact, it is not an individual effort alone but a social affair. Marriage, is generallyperceived as a legal union between a man and a woman as husband and wife. But some writers like Tsado (1992) sees marriage as a social contract in which lineage of the contracting parties are very much interested. It may though be contracted at any age, but cannot be consummated till one has reached the age of puberty. This explains marriage to mean a union in which a man and a woman having passed through approved customary procedure are legally recognized as husband and wife. They are therefore subject to all the rights, duties and obligations which such a relationship entails. Marriage is conducted to last until death, but in practice it can break down due to irreconcilable reasons between the couples. Concisely, Ruqayyah (2007) equated marriage with a construction of building as she expressed that embarking on a marriage is really very similar to the construction of a building.The building may be extremely magnificent and grand, but the most important thing about it is the foundation upon which it is built.

Culturally, marriage to Nupe people is something more than an arrangement by which a man found his home and family. It is even more than a union between a man and a woman. To Nupepeople marriage is regarded as an affair between two families such that their families have a stake in its stability. It is seen as a cultural obligation which no young man or woman should avoid even though it is a divine act. While in Islam, marriage is *Sunnah of Ar-Rasul* (*SAW*). It is a religious obligation. Candidly, marriage from Islamic point of view is not only a socio-cultural norm but, it is regarded as an act of *ibadah*. It is intended to protect progeny and man's personality as well as safeguarding him from illicit relations. From the *Hadith*, the Prophet (SAW) was reported to have said:

عَنْ عَلْقَمَةَ قَالَ بَيْنَا أَنَا أَمْشِي مَعَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ. رواه البخارى

Narrated 'Alqama: While Iwas walking with 'abdullah (RA) he said, "we were in the company of the prophet (SAW) and he said, 'He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his privat part from committing illegal sexual relation: and he who can not afford to marry is advised to fast, as fasting will diminishhis his sexual power". (Transmitted by Bukhari, Sahih al-Bukhari, p.582, No.1905, Vol.4)

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ أَخْبَرَنَا حُمَيْدُ بْنُ أَبِي حُمَيْدٍ الطَّوِيلُ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ جَاءَ ثَلَاثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا فَقَالُوا وَأَيْنَ نَحْنُ مِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ قَالَ أَحَدُهُمْ أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا وَقَالَ آخَرُ أَنَا أَصُومُ الدَّهْرَ وَلَا أُفْطِرُ وَقَالَ آخَرُ أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا فَجَاءَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فَقَالَ أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ لَكِنِّي أَصُومُ وَأُفْطِرُ وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي. رواه البخارى

Narrated Anas bn Malik (RA) : Agroup of three men came to the house of the wives of the prophet (SAW) asking how the prophet (saw) worshipped (Allah), when they were informed about that , they considered their worship insufficient and said, "Where were we from the prophet (SAW) as his past and future sins have been forgiven. Then one of them said, I will offer the prayer throughout the night forever." The other one said, "I will fast throughout the year and will not break my fast". The third said, "I will keep away from the women and will not marry forever." Allah's Apostle (SAW) came to them and said, "Are you same people who said so and so? By Allah, I am more submissive to and more afraid of Him than you: yet I fast and break my fast. I do sleep and I also marry women. So he who does not follow my tradition in religion is not from me (not one of my followers)." (Transmitted by Bukhari: Sahih al-Bukhari,No.5063, p.534, Vol.12).

The*Ahadith* quoted above are emphasizing the need and importance of marriage in the life of a Muslim. Although marriage is not a condition to worship rather it is an avenue of making a Muslim feel capable of attaining a fulfilled life of salvation. It is an act of *Taqwa* and loyalty to the Messenger of Allah (SAW). In fact, these advantages form part of benefits of marriage which according to Aminu (2004) are achieved when exploitation is shun and disregarding the teaching of Islam is avoided and discarded.

In Nupe cultural system generally, marriage is regarded as an approved relationship of a man and a woman (monogamy) or one man and many women

(polygamy) in which there use to be cultural endorsement and several interaction between the parties of the opposite gender and expectation of children that would be born of the relationship. Before the introduction of Islam to Nupe land, there was no any codified divine law that spcfied the number of wives a Nupe man could marry.Rather his ability or competency determined the type and number of women to take as wives. To Nupe people, the essence of marriage as asserted by Muhammad (1977) is to unite and continue the families of bride and groom as well as their social and economic positions.

In Nupe culture however, there are various forms of marriage.These according to Agaie (1975) include:

i) Relationship marriage (*Yawo Dangi* or *Zumunchi*)

ii) Charity marriage (*Yawo Sadaka*) and

iii) Love marriage (*Yawo Nyachichin*)

The first type of marriage (*Yawo Zumunchi*) is the type whereby the couples' parents are related. In order to keep the chain of relationship and for other socio-economic advantages cousins are encouraged to marry each other. To this end, Muhammad (1997) submitted that the motive behind this form of marriage is the belief that it strengthens the family tie and increases love and regard for all concerned.

The charity form of marriage on the other hand is the type where parents of the girl will conclude all necessary preparations to marry out their daughter without necessarily telling her who will be her husband. Even the would-be

husband is at times not informed. This type of marriage practice was later incorporated into the Nupe cultural marraige system after the introduction of Islam to Nupe land. This cultural practice was born out of *Fatwa* (Islamic explanations) given by some early Muslim scholars in the area on *Sadaqatun Jariyah* (Meritorious or Charitable service) which attracts reward even after the demise of the doer. Charitable actas explained by Osman (2009) are institutionalized forms of continuous charity as well as an expression of mercy, brotherly love and affection for creation for the sake of their Creator.This entails the declaration of specified property for the sake of Allah. Osman further highlighted that charitable service also includes endowment which means to prevent *tamlik* (to give the possession of an asset to another person) and *tamaluk*(ownership of an asset) of its possession forever and to preserve it for the confined benefit of specified philanthropy. This due to the importance attached to*Dangiship*among the Nupe people and concern as well as compassion they have for individuals and care for everybody made them adapted the practice,i.e. charity Marriage. On the wedding day however, (i.e. wedding *fatiha*) is set with either the name of man intended to be the husband or in the name of Muhammad if the parents do not want to disclose the name of proposed husband for the girl. And in some cases, the girl's parents take the burden of financial implication involved without any effort from the male or his parents. This action or cultural practice according to Muhammad (1997), demonstrates the case of strict confidentiality. But in recent times, the practice is reformed. The two parties concern (both the

girl's and boy's parents) are well informed and take part in the procedure involved. The couples' consent is also sought before the marriage is contracted and their names publicized during the wedding *fatiah*. Also, the burden of financial implication involved is now taken by the parents of both sides. This is as a result of Islamic Manifest in their cultural behaviours as tught by *Sunnah of Ar-Rasul* as. The Prophet (SAW) says:

حَدَّثَنَا مُعَاذُ بْنُ فُضَالَةَ حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ إِذْنُهَا قَالَ أَنْ تَسْكُتَ(رواه البخارى)

Narrated Abu Hurairah (RA): The Prophet (SAW) said: A matron should not be given in marriage except after consulting her: and a virgine should not be given in marriage except after her permission." The people asked, "O Allah's Apostle! How can we know her permission? "He said, "Her silence (indicates her permission)". (Transmitted by Bukhari; *Sahih al-Bukhari*, No.5136, p.250, Vol. 3.)

Meanwhile, the third category of cultural marriage in Nupe land is the ***Love marriage***. It is the type whereby the boys and girls are at liberty to make their choice accordingly. Before the marriage is actualized either the genders might have seen each other and equally agreed and accepted each other before the matter is taken up by the parents. Islam emphasizes on the consent or mutual agreement and understanding between the intending couples be ensured before the marriage is contracted. The Prophet (SAW) says:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم: إِذَا خَطَبَ أَحَدُكُمُ الْمَرْأَةَ فَإِنِ اسْتَطَاعَ أَنْ يَنْظُرَ إِلَى مَا يَدْعُوهُ إِلَى نِكَاحِهَا فَلْيَفْعَلْ(رواه ابو داود)

Narrated Jabir (RA): The Apostle of Allah (SAW) said,"When one of you asks a woman's hand in marriage, if he is able to look for what will induce him to marry her, he should do so". (Transmitted by Abu-Dawud: *Sunanu Abi Dawud*, No. 2084, p. 190, Vol. 2.)

In another *Hadith* of the Prophet (SAW), Aisha (RA) accounted that:

عن عائشة رضى الله عنهما، قالت: خُيِّرَتْ بريرة على زوجها حين عتقت.(رواه مسلم)

On the authority of Aisha (RA) narrated that: Barira was given her choice regarding her husband when she was manumitted. (Transmitted by Muslim; *Sahih Muslim*, No. 1541, p. 1141, Vol. 2. [Maktaba Shamilah])

The above *Ahadith*emphasize the importance of mutual agreement and understanding between the intending couples. The end result is love and acceptance.

Thus, marriage institution is highly considered, respected and reckoned development among the Nupe people ever before the introduction of Islam in the area. Ahmad (2010) admitted that marriage is a major social institution that has a place in the culture, and no matter how old a highly placed one could be, if he is not married, he is looked down upon in the society. In fact, Nadel (1942) expressed that in Nupe land as in most polygamous societies in which marriage is

by bride price (*Sadeki*) and the number of wives a man posses becomes an infallible index of wealth and status.Culturally, bride price (ewo *yawo*) was paid in cash and in kind. Sometimes the gifts were counted as bride price. Nadel (1942) further recorded that the bride price in Nupe traditions was always reckoned in money, although it may be paid partly in kind and the gifts such as cloth and beads have a definite money value, and must be brought for money. As a result, in the socio-cultural life of Nupe people,pre-marital sexual relationship is really not common among them. Such practice is strictly frown at and condemned.

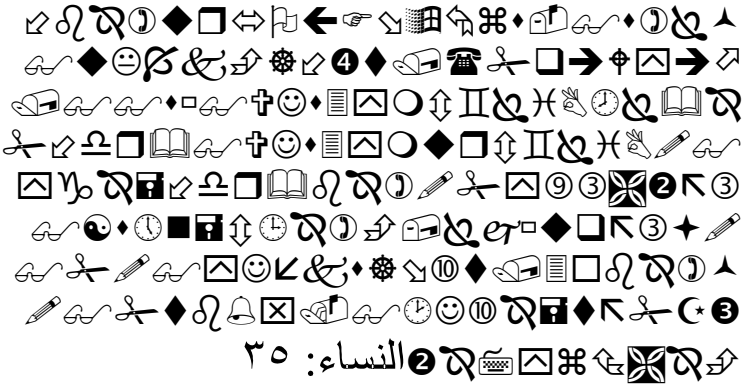
It is important to note that in Nupe culture chastity was a virtue every one aspire to uphold in the whole of Nupe land. On a very serious note, asserted Tsado (1992) any girl pregnated outside the realm of marriage life was banished from the town or village into the bush three days prior to the day of delivery. The day according to him used to be dictated by means of divination. Abortion was not allowed and the girl would not have any mid-wife to help her at the time of delivery. This was to teach her the lesson of how dangerous she had risked her life. The spontaneous punishment which girls were subjected to (in those days) helped in checking sexual promiscuity among the people.

Ethically, virginity played a very significant role among Nupe people in olden days during marriages. It was highly cherished so much that if at the first sexual intercourse between newly married couples, if it was discovered that the bride has already lost her virginity through illicit relationship before marriage, it

becomes the shame on the girl and her parents. In this respect, the parents would be looked down upon as not having the ability to control their daughter.

In another development, as far as marriage institution is concerned, divorce was not common among the Nupe people. Generally, the Nupe people were not fond of it. Nevertheless, it could take place where either of the parties is impotent or childless or even found it difficult to cushion the emanating challenges – like disrespect, disloyalty or living a loose life. More so, the divorced women were not allowed to re-marry within the extended family or very close neighbour. Such cultural practice was very rare. Re-marriage in this context was only allowed in case of death of either the husband or wife. Re-marriage this time was usually done either between the widow and the brother of deceased or with any member of the family excluding parents. However, there was the cultural practice of divorcing ageing women (wives) among the people. This cultural attitude was more common among the rulers or well to do people. Nadel (1946) explained the practice of divorcing ageing wives and replacing them with more attracted girls. The divorced woman was allowed to remain in the compound especially if they had begotten children and would continue to receive support from the ex-husband. Nadel (1942) described this kind of assistance or supportas a wife on pension. In another development, some Nupe Muslim parents are sometimes seen exercising the power of parenthood on their children especially the married ones, forcing or commanding them unilaterally to repudiate their marriage. This usually happen when the parents are not pleased with any of the

party member, i.e. either the husband or the wife. This type of cultural behaviour is contrary to the teachings of Islam. Rather Islam emphasizes on advice and reconciliation than the dissolution of marriage except if it becomes absolute necessary. That is, the repudiation of marriage is resorted to when it becomes inevitable to settle the parties concerned. And even then it is either of the party that will take step and not the parents imposing it upon them. Regarding the reconciliatory step required when bitter situation arises between couples, the Qur'an enjoines:



> If you fear a breach between them twain (the man and his wife) appoint (two) arbitrators, one from his family and the other from hers: if they both wish for peace, Allah will cause their reconciliation. Indeed, Allah is Ever All-Knowing, Well Aquainted with all things. (Qur'an 4:35)

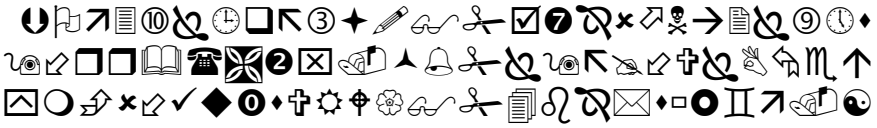
The above verse spelt out the modality or procedure to be adapted when settling two couples. And that the outcome of the arbitration lies with the motive behind the reconciliation. On this note, Abdullah (1989) commented that this is an

excellent plan for settling family disputes without too much publicity or resort to the chicaneries of the law.

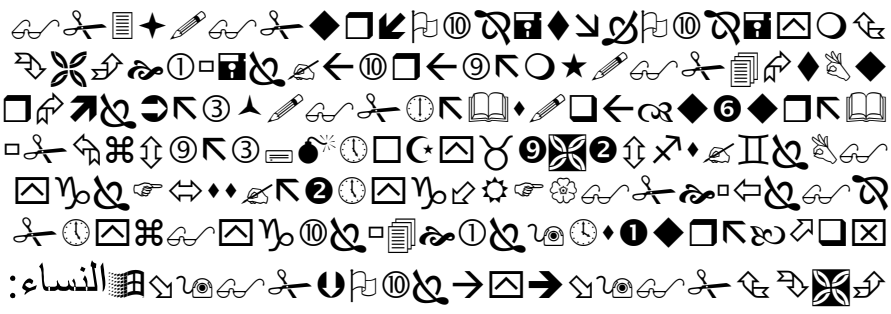
2.9 The cultural Practice of Inheritance in Nupe land

The focus here is to examine the system of inheritance (*Mirath or Al-Irith*) practiced in Nupe land prior to the penetration of Islam to the area. Although much was not known on exact details of the system practiced then. What was known concerning the system of succession was mostly dwelled on males, i.e. male agnate's relatives of the deceased person with little consideration for females. The reason perhaps might be connected with the fact that the Nupe people wanted to maintain the goods or estates the deceased within the family, or a system based on patrineal relations having more consideration to inherit than others. The heir ship in Nupe land in pr- Islamic days was mostly determined by consanguinity or adaption. That is, somebody might pass a will that all or certain of his properties especially the physical objects like building or even land be relinquished to his adapted son if he passes away. In short, apart from cultural dictates in the old cultural practice, a Nupe man enjoyed the absolute freedom for right of testamentary disposition.

But with the coming of Islam, the divine law (*Qur'an* revelation) on inheritance introduced a new system with new set of heirs. In *Qur'an al-Karim, Allah* says:







١١ - ١٣

Allah commands you as regards your children's (inheritance): to the male, a portion equal to that of two females, if (there are) only daughters, two or more, their share is two-third of inheritance, if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children and the parents are the (only) heirs, the mother has a third, if the decease left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit (these fixed shares) are ordained by Allah. And Allah is Ever All-Knowing, All-Wise.

In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeatted or debts. In that which you leave, their (your wives) share is a fourth if you have no child, but if you have a child, they get an eighth of that you leave after payment of legacies that you may have bequeatted or debts. If the man or woman whose inheritance is in question has left neither ascendants or decesendants, but has left a brother or a sister, each of the two gets a sixth, but if more than two, they share in a third after payment of legacies he (or she) may have bequeatted or debts, so that no loss is caused (to any one). This is a commandment from Allah, and Allah is Ever-All-Knowing, Most Forbearing.

These are the limits (set by) Allah (or ordainments as regards Laws of inheritance), and whoever obeys Allah and His Messenger (Muhammad, SAW) will be admitted to Gardens under which

rivers flow (in Paradise), to abide therein, and that will be great success. [Qur'an 4:11-13.]

It is clear from the above Qur'anic verses that Islam has instituted a new system of inheritance meant to replace such old cultural practice before Islam. Also in the *Hadith* it is established that any distribution system culturally practiced in the *Jahiliyyah* era (period of ignorance) seized to exist. Whereas, the distributionsystem preached by Islam remains and stands. The *Hadith* narrated by Ibn Abbas (RA) states:

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ -صلى الله عليه وسلم: كُلُّ قَسْمٍ قُسِمَ فِى الْجَاهِلِيَّةِ فَهُوَ عَلَى مَا قُسِمَ لَهُ وَكُلُّ قَسْمٍ أَدْرَكَهُ الإِسْلاَمُ فَهُوَ عَلَى قَسْمِ الإِسْلاَمِ ».(رواه ابو داود)

Narrated Ibn "Abbas (RA): The Apostle of Allah (SAW) said: "Thedistribution (of inheritance) carried out during *Jahiliyyah* period, such distribution was done according to *Jahiliyyah*, and the distribution (mode of share) Islam met, such distribution is Islamically adapted. (Transmitted by Abu Daud: Sunanu Abu Daud, No.2916, p85, vol.4.)

The above *Hadith* quoted is affirming that the Law of distribution is instituted. It further implies that all the existing cultural practices of sharing estate before Islam be abandoned.

Concerning the issue of adaption, Islam has imposed a clear cut restriction on the testamentary power of a Muslim to dispose of his goods or properties. That is, it must not exceed one third (⅓) of the entire property. Since it has been a

practice in Nupe cultural norms that they would want their adapted children enjoy or benefit from their wealth even after death, the practice is still on, but it has been reformed along the teachings of Islam. On a general note, after the demise of a Muslim, there are four basic things to be considered or performed inexecuting the law of inheritance on his or her estate. They are:

1. Payment of funeral and burial expenses
2. Payment of all debts
3. Payment of bequeats/legacies from up to one-third (⅓) of the remaining estate, and
4. Distribution of the remaining estate amongst the heirs of the deceased according to the stipulated Law of Islam. On this note, Hussaini (2005) submitted that in case of joined acquired property, such should be settled prior to any distribution of the estate.

Precisely, the culturalpractice of inheritance among Nupe people was born out of kinship. They generally regard themselves as a family. Thus, the term *Dangi* connotes kinship. This explains that they reckon relationship over a wider field – so much that a whole village or settlement may be regarded as descended from one ancestor. However, Danjuma (2002) expressed that such mythical kinship links do not essentially involve any specific kinship claims and obligations. Under the cultural law among the Nupe people, the throne (leadership) is inherited through patrineal. That is, in Nupe culture successions to

throne have always been patrineal except on rare occasions when patrineal lacked any eligible candidate, and then a candidate from matrineal succeeds.

But in case of wealth or land the property is usually transferred to son. Similarly too, a woman's wealth is transferred to her daughter. Danjuma (2002) however, submitted that either sex may inherit their deceased parents' wealth as they choose by declaring their wishes in the presence of a large number of responsible witnesses. Besides, in a situation where there was no any reasonablefamily member to inherit, a woman may inherit her husband. Also in the same manner, where there were no any surviving childor that the marriage is not blessed with any offspring and that the wife was known to have been good (with noble character) and obedient to her late husband, the brothers or relations of the deceased husband forgo their right (to inhrit) in her favour.

In a related development, if the wife died and she has no child, her property goes to her husband. Also, in no case does a child considered an illegitimate one inherit. More often than not, some people used to notify a reasonable witness that nothing should be given to their children considered to be bastered on their death. More so, a system of re-marrying a widow by any of the family membersWilly –Nilly demonstrated indirectly another form of inheritance among Nupe people. This has been a cultural practice in Nupe land in pre-and early days of Islam. This cultural practiceis not in consonant with the teachings of Islambecause in Islam compusion is not expected. Hence Islam permits re-marriage of a woman who lost her husband within or outside the family, but does

not allow forceful marriage. Her consent is very essential. From the Glorious Qur'an it is stated that:



> O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness… (Qur'an 4:19)

2.10 Festivity in Nupe Land

As already pointed out, Nupe people share neighbourhood with other communities from its geographical bearing. Idris (2005) noted that the relationship between Nupe people and their neighbours began before sixteenth century (16^{th} C). They were either related in commerce, politics or religion. The relationship was so strong that there was a kind of tribal transformation when the tribes sometimes migrated from their original land to settle in the land of their neighbors. Today, these settlers are indistinguishable because of their long time settlement in Nupe land. Example of such early settlers are numerous e.g. Rugan-Chibo (originally Fulani), Kutigi, Jipan and Enagi (all from Bornu) to mention but few. These people completely became Nupe so much that many of them cannot even trace their origins. Similarly too, Nupe that migrated to their neighbouring land have been absorbed by the cultural heritage of these lands. Many of them

now found it impossible to trace back their home land but remain there forever. Some catigories of these Nupe people can only be idetified through their racial marks which they still maintaind. Muhammad (2003) pointed out that, the Nupe bear racial marks of different cuts that range from single vertical marks on both sides of the cheek (called *Kpelle*) to the three horizontal cuts (*Eyagi*).

Meanwhile, the common cultural festivals in Nupe Land are:

(i) **Patigi Regata:** it use to be a colourful canoe festival on River Niger in Patigi;

(ii) ***Bariki*** celebration in Bida and Agaie. It is observed in Bida on the fifth (5^{th}) day of sallah festivals of both *Id-al-fitr* and *Id-al-kabir* celebrations. While in Agaie, it is celebrated on the third (3^{rd}) day of *Sallah*celebration. Lapai and Kutigi has built it also in their *Sallah* celebration At celebration of *Sallah*, especially in the days of youth associations in the area, the age group associations (*Ena*) arranged a small festivity in the house of their group leader called *Ndakotsu* on the eve of *Sallah* of which a ram is slaughtered and eaten. This was mostly done in the evening of *Sallah* day. On the following morning, the various age groups of the town or village meet in the market or an open place to join thousands of people who will follow the royal procession to the mosque (praying ground) and round the town walls, and later gathered in front of the *Estu's* house to listen to the drummers and musicians as well as watching the display of the horse

men. This celebration seemed to be associated with religious (Islamic) celebrations.

(iii) ***Gani*** festival in Kutigi and Sakpe. It is an annual traditional boxing contest where men do display their strengths. It normally attracts large crowd from different parts of Nupe land and beyond.

The celebrations of Nupe people (Nupe Muslims precisly) further include the New Year celebration called *Navu* or *Worio chei*. It is usually observed on the 10th day of Muharram (i.e. on *Ashura* day). Virtually, Nupe Muslims consider the day as a day of special diet to be prepared for all family members, friends and well-wishers (i.e. *Ninfu* or *Ninfugi*) to their satisfaction.Traditionally, there were certain ceremonies or festivals vis-à-vis rituals in Nupe land that were culturally observed annually. The celebrations of these festivals were either observed once or twice in a year to mark the New Year. The practice was aimed at restoration of normalcy in the clan, breaking a drought or combating illness that had occurred or were likely to occur within the season or year. For example, *Fitakun* (god of stone or stone drinks) was observed in order to check drought or combat epidemic and *Dibo-saba* was celebrated after an ancestor chief called *Mamma Saba.* Nadel (1970) further identified some other annual festivals that were celebrated prior to the coming of Islam to Nupe land. It includes *Sako, zhiba* and *gunu. Zhiba* was observed twice in a year. Some of these cultural festivals were completely discarded by some Nupe Muslims. Some of them especially in rural settlements are still recognizedand observed particularly *gunu* vis-à-vis *gboya* (masquerade).

The practice of *Navun or Wario che* (burning torches) and *Eyazhe* (New Year forecast) came to replace virtually most of these festivals annually observed even though thesepractices lack merit from the Islamic perspectives.

The culture of*Ninfugi* is observed along with *Navu* celebration. Nadel (1942) submitted that in Nupe a torch (Navu) represents the climax of the public appearance of the *Bida enazhi* (age groups). It is essentially a festival of youths. Its ritual acts which expresses symbolically the death and renewal of the year are carried out by the youths. On the eve of the New Year, at sunset, all the age grade associations meet together and then matched to either the market or an open quarter of the town. They carry burning torches of grass in their hands. The youths will then group and divide themselves and throw their torches high up in the air, catch them as they fall. The processions continue until they finally got to the river (nearby or any available one in the area). On reaching there they dashed themselves into the water, splash it on to their body and, play as well. They equally dance, wrestle and laugh at the clumsiness of those who drop and extinguish their torches. All the time, the *Navu* play goes on, they play with torches like ball throwing and catching them. In fact, the game is a dangerous one. Commenting on the scenario Nadel (1942) expressed that *Navu* is the only occasion on which he saw the Nupe indulge in open, undisguised sexual play. *Navu* are thrown into the water to light up the spot where girls are bathing. In most cases, the procession recorded violence and conflicts among the youths. On a very serious note, the *Navu* procession invariably led to serious organized fight

between the age groups. Thus, on their way back home from the river one age group (*Ena*) would ambush another and try to invade its territory.

Apart from the violence which characterized the *navu* procession, there used to be serious wounds and loss of eye sight during the occasion. Nevertheless, where ever there is an act of violence committed or discord among the youths in the *navu* fights, the local leaders came in to intervene. This according to Nadel (1942) led to the *Etsu* Bello (i.e. Muhammad Bello – 7th Etsu after Usman dan Fodio's *Jihad* 1916 – 1926) to make an attempt to stop the procession. Yet it continued until in recent times when the later *Etsus* (Emirs) made remarkable effort to put an end to this cultural practice. For example, the late Emir of Bida (i.e. 12th Emir, Dr. (Alhaji) Umar Sanda Ndayako, 1975 to 2003) took a more cogent measure to peg the procession completely. The security agents (e.g. police force) were involved in the struggle after a serious public enlightenment about its socio-religious implications to abolish it. However, the *Navu* procession is still practiced by the young children who are below the age of puberty. Looking at this cultural practice (*Navun che*) and the activities involved, it is more of a cultural behavior than Islamic. Though it is linked with Islam yet, it lacks concrete base and authentic proof from the teachings of Islam.

Another interesting aspect of the socio-cultura life of Nupe people is the entertainment. Nupe people being lovers of peace and cherishers of peaceful co-existence like and enjoy entertainment in form of music (traditional music) with folksongs as well as religious songs. The traditional music is usually featured

during ceremonies like marriage and even sometimes at naming ceremonies. It used to be an occasion where friends and well-wishers come over to share joy together, dance, and spend money to praise singers as a clear demonstration of love and best wishes. In the past, expressed Mohammed (2003) women dominated praise singing in Bida area, but men feature prominently in Lafiagi area. In recent times however, youths have captured the scene especially in Bida Emirate and its surrounding areas.

Singing and dancing are perceived as parts of Nupe culture. Just as traditional singing and dancing are very peculiar and common among Nigerian people so also Nupe peole are identified with it. For example, just as we have praise singers and *Tambarri* dancers in Hausa, so also we have praise-singers and *Asali* dance and *Arugbe* or *Kulikuli* dance among Nupe people. These features are exhibited mostly during traditional festivals or ceremonies. Meanwhile, Islam recognizes the art of singing done through poem (poetry) or praises. But it cautions against using phrases that go against the moral teachings of Islam. Islam further allowed beating of *'Duf'* (Tambourine) to announce and publicise the wedding. The Prophet (SAW) says:

حَدَّثَنَا أَبُو بَلْجٍ عَنْ مُحَمَّدِ بْنِ حَاطِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصْلُ مَا بَيْنَ الْحَلَالِ وَالْحَرَامِ الصَّوْتُ وَضَرْبُ الدُّفِّ(رواه احمد)

> NarratedAbu Balj bin Hatib (RA):Allah's Apostle (SAW) said: "The difference between that which is *halal* and that which is *haram* is the beating the *duf* (Tambourine) and raising of voices during a marriage". (Transmitted by

Ahmad: *Masnadi Ahmad*, No. 18279, p.213, Vol.30 [Maktaba Shamilah])

The above *Hadith* indicates that singing which goes with moving of body (dancing) is permissible in Islam. Although such action is only permitted if it is not associated with any illicit behaviour. And it should be devoid of free mixing of opposite genders for such is against the teachings of Islam. It may also lead to unwanted situation. *Qur'an al-Karim* says:

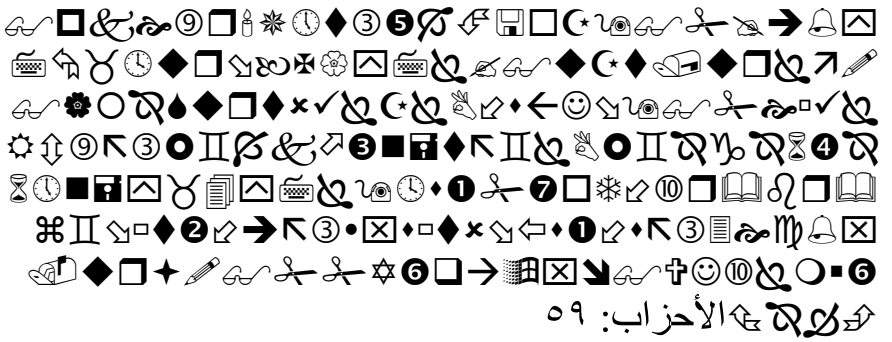


And come not near to unlawful sex. Verily, it is a *fahisha* (i.e. anything that transgress its limit: a great sin) and an evil way (that leads one to Hell unless Allah forgives him).- (Qur'an 17:32)

Regarding the dress code of the Nupe people, they really wear or put on clothes that wrapped or covered up their body. Describing the dresses pattern peculiar to Nupe people, Mohammed (2003) expressed that an indigenous Nupe dresses like – *bante* (underwear) which is now replaced by modern pants and *Kampe* (boxer shorts) have now been replaced by short-knickers. It is again to be noted that due to common mode of worship in Islam which requires long dress for prayers or at least what will cover up the body, the Nupe people are fond of using or wearing the same type of dress common with Hausa people especially the big flowing gown called *'Kaftan' or Dan-Kano or Senegalese*, etc.

Women too are not left behind. Apart from the inner wear, the Nupe women wear or tie up wrapper (*Ede-dzuchi*) and another one is wrapped up on top. This is called '*Edeko*' – it is a special kind of cloth or a kind of local weaved cloth (*Edekpa* or*Edekpasa*). They then cover up their head after putting on head tie with head cover referred to as '*Edetikpe*'. In recent times, the pattern of the Nupe women dress is the same type of dress common with Hausa women especially as it is fashioned with modern type of dress with Hijab. Undoubtedly,

this culture of dressing is inconformity with the teachings of Islamic dress code. For example, Allah says in Qur'an al-Karim:



> O Prophet! Tell your wives and your daughters and women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not be annoyed. And Allah is Ever-off-Forgiving, Most Merciful. (Qur'an 33:59)

The above verse teaches that Muslim women should cover themselves with outer garments when walking around. It further indicates the essence of doing so. That is, it is not meant to restrain or restrict the right of Muslim women but to safeguard their interest, personality and protect them from harm and molestation.

2.11 Nupe Traditional Education System

Education beinga vendor which imparton individuals habit of acting and thinking which would be integrated into all facets of their life activities is vigorously pursued by Nupe people. Culturally, Nupe people consider education as an integral aspect of life which qualifies individuals to be functional members of society. Commenting on educational system of the Nupe people, Nadel (1942)

stressed that every social institution involves educational activities by means of which individuals are led to acquire the behaviour patterns that make the institution. Thus the learning process is incorporated in to all facets of social practices. Hence no any identified learning institution then as we have it today. As it is peculiar with character development in Africa, indigenous Nupe traditional education placed very significant emphasis on character training. It served as' learned centred' of Nupe people or what Babs (1980) described as the' cornerstone of African education'. The very objective of the education was to make a child sociable, strong with physical skills, honest, courageous, humble, preserving and of noble character at all times.

More so, Nadel (1942) further highlighted that there were many degrees and varieties of *Qur'anic* learning institutions (Schools). This explains the introduction Islamic Education in Nupe land after the introduction of Islam to the area.It furthrt signifies that Islamic Education has undoubtedly, served as 'foundation' or a 'corner stone' of the entire Education process or literal work in Nupe land. Nadel (1942)in his further submission, reiterated that the title '*Mallam*' referred to as '*Man*' in Nupe language is by no means a safe guide. For the *'Man*' refers to a person (male) who had gone through a few or number of years' study of the *Qur'an*, or had learned by heart a few *Suras* (*suwar*) from *Qur'an*. The name '*Man*' is further applied to a sand-diviner or charm seller – who writes out verses from the *Qur'an* and sells them as amulates. It also includes the man who has acquired real learning and scholarship as well as the reader and

writer of Arabic (the Scriber), and possibly Hausa too. All these categories of people are called '*Mallam*' or '*Man*'. Infact, the development of Qur'anic Education in Nupe land has led to the emergence of several appointments (tittles) in Nupe leadership system, e.g *Nda kitab* (head of scribe or writers), *man nya Estu* (*E*mire's scribe or secretary), *man nya Hakimi* (*Hakimi's* scribe or secretary), and *man nya Tsuynkpa*, etc.The motive behind these apointments is not only to aid in smooth running the administration but indeed to encourage and ensure progress of Qur'anic Education as well as ensuring effective sustainece of the overall Education system. With the above submissions, one can assume that the cultural pattern of education in Nupe land received the Islamic blessing. To this end, Alhaji (1991) expressed that Islam is second to none when it comes to the promotion of literacy. This explains that literal culture develops whenever Islam spread. It therefore indicates that with the introduction of Islam to Nupe people, the scope and motive of education was reformed and expanded, and the literal activity began. This fact was observed and noted by Hunwick (1974) as he posited that the vernacular languages of the Hausa, (Nupe inclusive,) were being written in the Arabic script. This clearly informed us that Nupe Muslims especially the learned ones were not only readers of *Qur'an* but were correctly using Arabic alphabets to write their language. To this end, Alhaji (1991) agreed that Nupe language is one of the languages written in Arabic script even before Sokoto Jihad.

2.12 Nupe Traditional Belief or Religion

Prior to the coming of Islam to Nupe land (*Kin Nupe*), they were pagans (Traditionalists) or what from the Islamic point of view could be regarded as *kufr*, practicing different forms of worship e.g. *Gunnu, Bakobangi,* and *Fitakun,Elo,Lugba,Dibo-Saba,Dzako and Ndaduma.*Others forms of worship were *Zhiba,Sako, and Ketsa or Doro* etc. This explains that from time immemorial the Nupe were religious people even though their religious practice might not be ascribed to any divine one. However, the cultural inheritance of their worshiping is quite different from other faith like Christianity, Buddhism or Islam. Nadel (1970) submitted that the religious beliefs and practice of the Nupe people differ considerably in different parts of the Nupe kingdom. He further stressed that the worship varied from region to region and even from village to village. The entire Nupe land then was characterized with superstitions, sharing common cults. According to Sule (2011), the Nupe evolved their religious beliefs in order to solve the problems of their existence. He explained that their religious beliefs were very much related to their environment. Thus, their religious beliefs were centered on idol worship (*eyanwo*). Dauda (2010) wrote that each community in its locality has their idols or cult (*Kuti*) which they worshipped annually for ceremonial purposes, stability and peace, for a new head or leader, and funeral ceremony for a deceased – chief. Such cults they worshipped include *Mamma, Saba, Dzako, Gunnu, andNdaduma*etc. Their main acts of worship, execution of laws and fulfilment of promises, concern the single village community and not that widest group.

The varieties of beliefs and practices found in Nupe land then were at least roughly akin, both in their content and style. Yet, they were clicked together in several relevant respects. They had no special or collective name for their religion as other or divinely religions have, e.g. Islam, Christianity and Buddhism. Instead, they have names only for particular conceptions, or single practice and local ceremonies like *Gunnu, Dzama, Navun, and Ndaduma* etc. It should be noted that in Nupe so called religion which they called *Zhizhi*, the worship also formed part of their ritual practices and festivals.That is, they were all embedied in the same frame work. To this end, Nadel (1970) stressed that they do not think of their religion in the direction the other or divinely religions are taken. Thus it has no identity apart from its validity for a society. To Nadel, Nupe traditional religion is no more than a tribal or national religion in as much as a tribe or nation claims it as its own. Nadelmaintained that:

> As for the total creed, the Nupe can describe it only circuitously and enumerative as being concerned with God; '*Soko*', and not with deities named differently. (Nadel, 1970: 21)

The activities performed under their religious practices or rituals were supervised by the custodians and interpreters of such cults. The custodians were called '*Ndazhigi*' (priest). They were equally the keepers of the town or village. This suggests that the village heads were not village priests. Individuals patronize the shrine from time to time during the year to meet spiritual needs and have personal problems solved. Danjuma (2002) highlighted that though Nupe

traditional religion is as old as Nupe people themselves, it regulates their political and socio-economic life. He further explained that as time passed on, Nupe came to be identified with three (3) religions: Traditional, Islam and Christianity. Although three distinct religions came to exist in Nupe land, yet they never allow anything that would separate them or jeopardize their peaceful co-existence.

In his further comments about the Nupe creed, Nadel (1970) admitted that like most primitive societies, Nupe have not formulated their creed, in a specific and coherent body or statement nor is there any institutionalized teaching of doctrine on which we could rely. Rather the entire religious practices or traditional beliefs are pieced together from the sayings (linguistics and methodology of the people), comments, songs and prayers accompanying ceremonials. More importantly as further submitted by Nadel, Nupe people do not separate myths conceptually from secular traditions or historical narrations (*etan*). According to him Nupe Methodology illustrates only two (2) tenates of the creed. The first being the conception of a Supreme deity which is the realm of religion and the role of medicine, and the second is the basic conception of ritual (*zhizhi*).Precisely, Nupepeople believed in the existence of a Supreme being whom they call '*Soko*' (God or God of skies). In his submission, Danjuma (2002) expressed that the Nupe people believed that mankind at a time angered *Soko* and so He decided to live in skies to stay away from man. As a result, they refer or addresse Him as *'Soko Etsu Sama'*(Lord or God of skies). They further thought that God sends down His punishment from the skies by way of thunderstorms and

other calamities. Nupe peopleagain believed that God can never be seen or reached. Thus they worshipped Him through lesser gods (carved images or idols and revered places) special trees, river sides, rocks and other objects held with high esteem. The divinities worshipped by them again include *Sokogba* (god of Thunder), *Sogba* (goddess of delivery and barrenness), *gunnu* (god of personalities), *Ndaduma* (god and father of river Niger) and *Fitakun* (god of stone). Others include *Ndazo* (an extra ordinary man or a defied ancestor) and *Tsako* (great deer). Of all these divinities, *gunnu* and *Ndaduma* were the most dominantly worshipped in the entire Nupe land. This therefore, suggests that the entire belief of Nupe people before Islam lacked the Unity of God (*Tauhid*),

Meanwhile, the practice of*gunnu* cult which was the most essential religious cult and common to all Nupe sections was held with high esteem. In fact, its legend showed that it originated from the *Bini* Nupe. On this note, Danjuma (2002) accounted that it was concerned with fertility, crops, health and general prosperity. The *gunnu* was worshipped in times of misfortune such as drought, epidemic and failure of crops etc. Its worship was done on fixed dates. Usually, the date is not necessarily fixed on the same day by all. Rather, the date chosen was generally of the three (3): either the 5^{th} month, the beginning of the harvest of early bulrish of millet, or the 9^{th} month, the beginning of the guinea-corn harvest, or the 13^{th} month – the end of the dry session. In every community, there used to be *gunnu* priest either called *Ndazo* or *gunnuko* and drummers.

However, the rites or rituals, dress, sacrificial food and the duration of taboos vary from place to place.

While *gunnu* is mostly worshipped in some sections of Nupe land, *Ndaduma* cult is commonly worshipped by Riveran people (*Kede*, *Bataci* and Kakanda community). The ritual practice which was done annually was concerned with water and fishing. Annual sacrifices were done to the spirits of the river to ensure and at the same time limit annual flood. In addition, sacrifices were done to the spirits of a large – rock – called *'pati ketsa'* (*ketsa* rock) in mid – stream near Jebba to cure illness and bring fortune in fishing. It is to be noted that in both *gunnu* and *Ndaduma* cults and rituals, the annual worship comprised both the annual worship and festival. More so, in his comments on the mode of *kuti* (cult or ritual) among Nupe people, Nadel (1970:14) says:

> Yet though, the nature of *kuti* cannot be fully grasped, the external procedure are known and can be learned… thus it is considered a general and important characteristic of the Nupe, which gives them a distinct position in nibus sacris, that they collectively 'own' the ritual called *gunnu*, while different sections of the tribe possess other rituals besides, and different tribe rituals of other kinds.

Though Nupe cultural acts of worship include *kuti*and sacrifices as well as offerings to spirits as earlier mentioned all embodied in *Zhizhi*, it also include libation (*Laba*). In submission of Nadel (1970), *kuti* in Nupe is furtherperceived as a portion of cosmic power which is capable of being harmonized and canalized into specific efficacy in particular rituals. In fact, the Nupe ritual has a 'house or

temple or a locality' (*Kutiba*) which is on all occasions 'sacred, barred to uninitiated or avoided by the people. In addition to their religious worship is the worship of *kuci* (ancestors) and sacred objects like iron chains, brass-bangles worn by chiefs and the bronze owned by Tsoede who was the legendry first king of Nupe and other observances relating to the ancestors of hereditary chiefs. Nadel (1970) submitted that severally, *kuci* were being invoked in regular ceremonies. The ritual done after Tsoede was to summon up his memory. All these submissions suggest that the traditional religion of Nupe was not only peculiar with the worship of deities but also embodied the worship of ancestors were held in high esteem. Even now that the ancestors are no more worshipped, they are still regarded, honoured and held with high esteem.

In a related development, medicinal practice (*chigbejin*) is another aspect of the Nupe religious practice. Medicine (*cigbe*) in this context is applied to medicine, magic, substances, medicinal herbs or drugs of any kind, native as well as European or modern. Nadel (1970) expressed that *chigbejin* is an exact counterpart to *kuti* – an agency meant to aid man in a universe governed by all too-distant deity. He further hinted that their religion and magic practices are a whole. This explains that no much differences between the two. In summary, the Nupe traditional religion is practiced in the form of divination, witchcraft and medicinal native practice usually associated with sacrifices and various offerings to spirits as earlier explained. These practices, according to Nadel (1942), are based on mere superstitions, and expression of magical beliefs. That was the

situation with Nupe people when Islam found its way to the area (*kin Nupe*-Nupe land) through the effort of individual Muslim Missionaries, and Muslim Merchants or traders from Mande, Borno and Hausa land.

2.13 Islam in Nupe Land

Islam has been defined as a religion of peace and it requires full submission to the will, commandments and injunctions of *Allah* (SWT). Hadi (1995) admitted that Islam is a total and unified way of life. It is a set of belief and a way of worship, a culture and civilization as well as an interpreted system of law. In fact, Islam requires the integration of the life pattern (Sunnah) of *Ar-Rasulullah* (SAW) into one's (a believer's) life. This practically shows that Islam is an encompassing religion – comprising all aspects of human endeavour. Hadi (1995) however, expressed that Islam is for all and sundry and, it needs no saying that people have different customs and convention according to their different natures, civilization and environments. This, of course, would result in different views in almost everything.

Simply, Islam is a decent religion which sanctifies cleanliness, love, mutual understanding and encourages simplicity and decency. It wants its adherents to be the most pious people so that an ideal and just society will not only be created but maintained. This in essence ensures loyalty to Allah and the Apostle, peaceful co-existence and stability in the society at large. To this end, Muhammad (1997) expressed that in as much as Islam is a religion comprising beliefs, concepts and guidance; it serves as guides or instruments of man's

understanding for moral up-liftment, spiritual enlightenments, political tolerance and general social justice. Indeed, *Qur'an* 2:3 described those whose attitude and mental thinking or culture conform to these principles, as the people who are truly on guidance from their Lord and they are the prosperous ones. Islam, as commented by Idris (2005) gained foothold largely because it was not an ethnic religion, tied down to ancestoral worship but is a universal religion facilitating exchange, intermixing and integration between diverse groups in heterogeneous society.

The historians found it absolutely difficult to say exactly when Islam penetrated Nupe land since it was first embraced by the people even before the earlier rulers (*Etsuzhi*) accepted it. The *Etsu* Mamma Waziri (5th*Etsu* Nupe – who reigned between 1670 – 9 CE) was said to be the first Muslim ruler in Nupe land. Islam was introduced to Nupe people through its gradual expansion by Arabs into North Africa reaching right across Hausa land and finally landed in Nupe land. During the period there was at least a (small) mosque in every Nupe Muslim settlement usually built outside compound (*Emi*) so as to allow not only insiders but outsiders too, to observe or say their prayers in it.In the submission of Sule (2011), he maintained that as the introduction of Islam to Nupe land was done by Muslim traders, political and commercial centres like Nku, Nupeko, Gbara, Jima, Mokwa, Labozhi, Dabban, Eggan, and Raba were the ones that had early influence of Islam. He further submitted that the ruling class provided protection to the Muslim traders, while the economic elite served as their business partners.

Gradually, Islam spread to other settlements inhabited by the majority of common people.

By and large, the historical account revealed that Islam spread into Nupe land through trade transactions between the Nupe and Mande and Hausa traders. By the 15th century, Islam had already spread among the Nupe largely along the trade routes areas asearlier noted. Sule (2011) revealed that by the fifteenth century C.E., Islam had been introduced to *Kin Nupe*. He explained that River Niger was one of the routes used by those who introduced Islam to Nupe. In addition, Hussaini (n.d.) asserts that around this period Islamic education have started with Arab trade across the Nupe land. This indicates that there was earliest Islamic links of the Nupe with the Mande from the west. Besides, it is on record that there were trade relations between Nupe and Hausa states of Kano, Zaria and Gobir. On this note Idris (2005) again claimed that the evidence of Nupe links with Mande – Muslims is to be found in the Nupe name for a Muslim cleric, *'Alfa'* – a loan word from the Mande Language. He further added that the father of an Islamic reformer of the late 18th and 19th century in Nupe (Sheikh Abdur-Rahman Muhammad bn Abdur-Rahman) popularly known as Shehu Abdur-Rahman Chacha or Tsatsa, was an Arab immigrant who came to Nupe from the Mande West. On this note Sule (2011) hinted that;

> An Arab known as Muhammad Sharif is said to have left Arabia during a war between Turkey and Arabia; and went to *Kin Nupe* where he stayed for a long time. He married a Nupe girl and got a son named Abdur-Rahman.

By the late 16th century, Islam had been fairly established in Nupe land. The record of evident had it that around this time, Nupe Muslim merchants had began visiting Yoruba land and some have even founded quarters in their towns and cities, e.g. Oyo-ile, Ibadan, Moda-keke, Idowa, Eruwa and Iwo etc. Also *Manzhi*(Nupe Muslim clerics)became very influential in these areas and were even giving advice to the *Alafins* of Oyo. Idris (2005), maintained that it is note worthy that even before 17th century the Nupe people had begun to use titles associated with the spread of Islam from Hausa landsuch as *Ladan* (caller to prayer), *Liman* (*Imam*), *Magaji* and *Sarki* etc. Not only that we further heard of Nupe rulers or leaders (*Etsus or Zhitsus*) who have embraced Islam, e.g. Etsu Mamman Wari, Abdullahi Wiya, Aliyu and Etsu Jibrilu and so on. It was submitted that certainly, by the end of the 17th century, there was a substantial population of Muslims in Nupe land. Islam spread here largely along the trade routes from two directions – from Mande into the north-west and from Hausa land and Borno to the north and north-east. Idris (2005) admitted that there is evidence that Mande Merchants were trading from the Songhai metropolis and their trading centres, south-east wards to Nupe land by 1505 CE. On this note, Gazali (2005) expressed that due to early contacts of Nupe people with Muslim traders, they experienced Islamic influence long before Islam was made a state religion by the rulers. From these submissions, we can savely assert that the acceptance of Islam by the Nupe rulers (*Etsus*) does not necessarily indicate when the ordinary Nupe man embraced Islam. However, Islam was peacefully and amicably introduced

and accepted in Nupe land without any force being employed. In addition, there are some historical documents suggesting the significant role and influence of Nupe Muslim teachers (scholars), charm sellers, and diviners in Yoruba land before the mid 19th century. A sizeable number of these *ulamah* established mosques in several towns in Ibadan area. Up till today the Imams of several mosques in these areas claimed descent from Nupe. In his submission, Idris (2005) explained that Ibadan made use of Nupe and other Muslim scholars for ensuring success in the prosecution of its wars and curtailed Christian missionary preaching.

In a related development, Danjuma (2002) accounted that during the period, there was effort put by certain Muslim teachers called Koyam immigrants under the leadership of Sheikh Abdullahi bin Abdul Jalil from Borno to Islamise Nupe Kingdom. Thus, at about 1689 CE, the Koyam group of people who initially hailed in Borno had their settlement broken up by Tuareg raids. In the course of such fugitive Sheikh Umar ibn Abdullahi with some disciples came to Nupe and spent sometimes there before returning to Borno.

Also Danjuma (2002) identified another way by which Nupe land was Islamized. He explained that the effort was made by *Etsu* Nupe Jibrilu (1748 – 1761). He was said to be a great Muslim scholar and a devoted Muslim. During his tenure several mosques and Qur'anic schools were built. He embarked on general Islamic reforms such as banning un-Islamic practices like associating partner to God (*shirk*) and calling for sincere adherence to Islamic teachings (i.e.

Shari'ah). Unfortunately, his effort or measures taken did not go down well with some of his subjects and traditional council, as a result he was toppled and Etsu Mu'azu took over the *Etsuship*. After his deposition he lived in Kutigi where he died and was buried there. In fact, Sultan Bello was noted to have acknowledged the effort of this *Etsu – Etsu* Nupe Jibrilu as he wrote:

> There was a certain just Sarkin – Jibrilu who ruled over them (the Nupe people) in former times. Through him Islam was spread abroad through the land until finally they rebelled against him on account of his strict observance of religion.
>
> (Nupe in History – 1300 to Date, 2002:242.)

From the above explanation, it is glare that Etsu Jibrilu was deposed by his people and they installed a new Etsu that seemed to agreed with their cultural or corrupted practices. Thus during the reign of Etsu Jibrilu, Nupe land witnessed several attempt to spread and reform Islam which was spear headed by the *Etsu* himself. That is, he intended to make Islam a state religion.

Nevertheless, Islamic reforming tradition continued. This time around, it was led by Shehu Abdur-Rahman Chacha as earlier noted. He was born at Gbaji – a Nupe village near Agaie in 1756 C.E to an Arab father and a Nupe mother as pointed out earlier. Like Sheikh Uthman Dan Fodio, admitted Danjuma (2002), Abdur-Rahman was an Islamic leader remembered as a Shehu and *Wali* (Saint). He was said to have even visited Shehu Uthman Dan Fodio and took part in the early stage of Sokoto Jihad in which success were recorded. Mason (1981) submitted that Abdur-Rahman's involvement in the Jihad occurred when the early

expedition of Sokoto Jihad to Nupe land took place in April, 1810 C.E. To this end Sultan Muhammad Bello was quoted to have commented on it saying:

> When the season of Rabi' had passed, there returned our people who had gone to Nupe land to help 'Abdur-Rahman al-Nufawi against the army of Nupe. And indeed they fulfilled their trust. We put forward our best endeavour and brought back what was there to be brought. (Foundations of the Bida Kingdom, 1981:25.)

Abdur-Rahman's returning to Nupe land coincided with Clapperton's visit to Nupe land in 1826 CE. The historical evident as hinted by Nadel (1942) showed that Abdur-Rahman wrote to Clapperton asking him for the Psalm of David in Arabic. To this end, Clapperton referred to him as a noted chief of banditti imaging his lonely road, isolated himself from both the warring Nupe fractions (i.e. *yissazhi* and *gwagbazhi*) and the Fulani scholars in Nupe land. The effort to reform and Islamized the Nupe land continued. The effort was intensified as the jihad leader Shehu Uthman dan Fodio (*Mujaddid* – Revivalist) stood firmly to revive the religion (Islam). Babs (1980) rightly noted that apart from Uthman Dan Fodio's effort to remove syncretism from the beliefs and practice of Muslims, his most outstanding reform within the Hausa Muslim community (including Nupe land) of his time was the education of women. Babs (1980) admitted that the high standard of Arabic and Islamic education continued until the coming of the British in the middle of the nineteenth century.

Certainly, the struggle made by the Fulani Jihad helped immensely in reformation and Islamization of the entire cultural practices of Nupe Kingdom to

some extent. Among the Fulani scholars (*Jihadists*) who participated actively in the reformation of Islam in Nupe land, was Mallam Muhammad popularly referred to as 'Manko' (great Mallam or scholar) or, some times refered to as'Mallam Dendo. Saidu (2010) accounted that Mallam Dendo's coming to *kin* Nupe coincided with the reign of Etsu Mu'azu (19th Etsu Nupe who succeeded the deposed Estu [EstuJibril]), through Tsoede's line. Around the period, the Fulani cattle owners were trooping to the lower Niger valley in search of the greener pastures for their animals. In their midst were some notable scholars who went about preaching Islam to the local natives (Nupe people). Among them were Mallam Aliyu Waziri, Man-Malik, Manzuma, Mallam Musa, Mallam Babba and a host of others. On their arrival in the lower Niger region their first call was Ilorin where they were later joined by Mallam Dendo from Bangana in Kebbi District (presently in Kebbi State). Saidu (2010) further maintained that mallam Dendo obtained the blessings of Shehu Uthman Dan Fodio as his flag bearer to fight jihad in Nupe land notably under the influence of Nupe kings. This was to ensure the purification of Islam in Nupe land which was observed alongside the heathen practices (cultural practices). As soon as Raba the old capital of the then Nupe kingdom fell in the hands of Fulani Jihadists, they partitioned (divided) the land among them. Just as Bida was chosen as the new capital city for Bida Emirate so also Malam Babba tried very greatly to conquer Agaie and surrounding pagan areas and went ahead to established what is known as Agaie Emirate today. While Dauda Maza captured Pai and equally the surrounding

pagan settlements and thus established what come to be known as Lapai Emirate. As these Fulani Jihadists were making effort here (in Agaie and Lapai) their counterpart called Manzuma extended his hand on Lafiagi and was equally successful in getting more converts to Islam in the area. During this period hundred of traditionalists (those who practiced traditional religion) were said to have flocked into the capital towns of these emirates to embrace Islam. To this end, Salahu (2007) submitted that the upheavals brought Nupe factional leadership and Fulani emissaries into conflict that resulted into balkanization of Nupe kingdom into a number of emirates under the leadership of Fulani Jihad leaders that replaced the indigenous Tsoede dynasty.

Danjuma (2002) asserted that some genuine effort were put in place in early days of Fulani jihad to get Nupe people accept Islam holistically, and adapt its teachings. For instatnce, in an island of the Niger some Fulani Malams (teachers) were sent there by Emir of Nupe (*Etsu* Nupe) to instruct the traditionalists in the Islamic faith.The action taken by the Etsu Nupe on dissimination of Islamic information is a testimony that not only the *ulama* were instrumental to the growth of Islam in Nupe land, but the rulers were also concerned with the Islamization of the entire domain (i.e. *Kin Nupe*). To this end, Lander acknowledged a pleasant picture of an Islamic school in Eggan as he submited that:

> The boys are diligent in their exercises and arise every morning between mid-night and sun rise, and are seriously employed by lamp-light in copying

> their prayers. (Nupe in History – 1300 to Date, 2002:24.)

Besides, the explorers (Lander and others) made several contacts with number of Muslim teachers (Mallams/Missionaries) from Nupe land as far down to Kakanda region.

More so, in the later days, there were some indigenous*Manzhi* (teachers as well as missionaries) who championed the continuity of reformation and Islamization of Nupe land especially around 20th and 21st centuries. They made great contributions to the growth and development of Islam in the entire Nupe land. Notable among them are Mallam Abdullahi bin Ibrahim (d.1829), Waziri Muhammad Bida: popularly known as Waziri Mamman Bida (d. 1949), Mallam Muhammadu Bukhari Tifin Nnasachi (Bamisu wunangi Bida), mMallam Khalidu Nasarafu Bida, Alhaji Muhammad Eggan, Shehu Alhassan (d. 1956), Mallam Ibrahim Dabo, and Mallam Musa. Again, we have Liman Muhammadu Maishera, Liman Muhammad bin ‘Ammari (known as Liman Papa Bida), Liman Muhammad papa, Sheikh Adamu Raji Nda Bida, and Sheikh Abdullahi Yusuf Lokoja. Others are Alhaji Ibrahim Agaie Bida, Alhaji Aliyu Dankutagi, Alhaji Usman Gbarufugi,and Sheikh Alhaji Abubakar Chatafu, Sheikh 'Umar (liman) Dankogi, Alhaji Ndanusa Katcha, and Alhaji Muhammad Lawal Murshid (d. 2000). Others include Alhaji Umar Eggan, Alhaji Ndakotsu (Etsu Wazi – the leader of preachers), Alhaji Aliyu Baba-Nna Tifin Nnasaci Bida, Alhaji Aliyu Darachita Bida and Alhaji Ahmad Alfa Darachita Bida. Still further we have

Sheikh Saidu Enagi, Shehu Umaru Esso Lafiagi, Sheikh Suleiman Jakada, Malam Muhammad Kudu Tafyan, Mallam Abdur-Rahman Aboki Bida, and Ustadh Magaji Gbazhi Bida, Alhaji Abubakar Mustapha Kuchitagi Bida, Alhaji Shehu Bangaie Bida, Mallam Umar Edota, Sheikh Ahmad Lemu (b. 1929), Sheikh (Dr.) Ahmad Abdullahi and host of them living in Agaie, Bida, Eggan, Jeba, Lafiagi, Lapai, Mokwa, Tsonga and Tsaragi as well as their surrounding settlements.

In another development Christianity is another religion practiced in Nupe land even though Muslims constitute majority.Danjuma (2002) opined that Christianity was introduced in to Nupe land the same period it was introduced in to the nothern Nigeria.Danjuma frther highlighted that the central figure in the Christian everngelism in Nupe was Samuel Ajayi Crowther, head of the Niger expeditions of 1841, 1854 and 1857 respectvely.

2.14 The Manifest of Islamic Teachings in Nupe Culture

Islam being a global religion, its historical success as a universal religion arises from the simplicity of its message and its ability to make itself relevant to different times and peoples. As earlier explained in the preceeding discussions, in pre-Islamic era in Nupe Kingdom, the cultural belief of Nupe people was characterized with polytheistic beliefs (polytheism). And Islam is built upon *Tauhid* (Monotheism) which was completely absent in the Nupe traditional belief. Just as the case was with the primitiv societies before Islam, the Nupe community was saturated in ignorance about the unity of God, the mind and spirit of ordinary Nupe man then became corrupted because of the absent of *Tauhid* in their belief.

Also the high standard and cultural life had become debased.The cultural life of Nupe people then was no more than what Mufti (n.d) describedas the clouds of infidelity were hovering overhead and the religions of the world were helpless in dispelling them. Mufti further highlighted that the religions that called themselves heavenly had already fallen victims of disintegration. They had equally lost prestige and had become a body of all spirituality and vitality thus reducing them to a mere depository of rituals and symbols.

In similar situation then,the cultural practices and customs of Nupe peoplewere the basis of the entire social life, religion, morality, trade and commerce. No any codified law existed. But after the introduction of Islam to them *Qur'an and Hadith* took over their entire culture and custom – i.e. Islam impacts the growth and formation of Islamic law in several ways especially at post 1804 Shehu Uthman Dan Fodio Jihad. Although the practice of some individual Muslims still follow the traditional custom, yet Islamic law remains legally and dominantly operated.

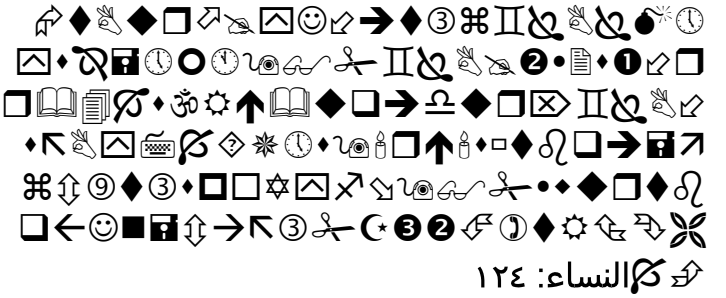
Also Islam brought forth the literal work in Nupe land as shown from the historical documents that writings and literatures were done using Arabic scripts (i.e. *Qur'anic* letters). Simply, the religious ideas and characteristics of Nupe people are reformed along the teachings of Islam. This further informed us that as Islam spread across *Kin-Nupe*, it witnessed a wave of culture development and scholarly growth. To this end, Alhaji (2007) acknowledged that the growth and development of scholarlistic work was facilitated by the process of copying,

reading and study the conventional Islamic Studies text books of the time which include: *Fiqh* books like *Akhdari, Izziyyah, Risala, Askar* and *Mudawwanah* etc. Other books studied included *Ahadith* books such as *Arba'un Nawawwu, Tanqih al-Qaul, Mukhtar al-Hadith, Muwwata Imam Malik, Bulugu al-Maram* and so on. Still further, there are Arabic grammar and lexicology books like *Alfiya, Mulha bin Duraid, Nahu al-Walih* and *Lamiyyah*. It further includes *Tafsir al-Qur'an al-Karim* like *Tafsir al-Jalalaini* of *al-Mahalli* (d. 1459) and *al-Suyyuti* (d. 1505) and *Tafsir ibn Abbas*. All these books and others were studied.

The above explanations indicate that the teaching and learning of the noble *Qur'an* and Arabic (as a language) began immediately Islam was introduced to Nupe land. The reason could be that teaching of Islam to others was not only valued as a noble profession but was considered as a religious duty. The articulation of Islamic cultural values or practices into Nupe traditions is not restricted to or peculiar with Muslim men but also it is concerned with both genders. However, the past records about some periods before Islam revealed that women were not regarded as respected being the way and manner men were. Their status was viewed as inferior to that of man. Al-Madany (2010) opined that those who were leading uncivilized life (period before Islam) used to handle women as no more than some being who had no wag, but to follow man or some sort of being created to entertain and bring delight to man's life. Thus, she had been handled with less prestige by man at that time. Inferences can therefore be made that the way and manner people handled themselves especialy women

explains that many societies of the world or the existence of man before Islam was characterized by the principles of inequality which man innovated. Similarly too, the Nupe people then witnessed inequality in their cultural attituds until the introduction of Islam to them,

Significantly, Islam as a natural and intuitive religion has established the principle of equality between opposite genders and people generally. The noble *Qur'an* clearly portrays the principle of equality as it states:



> Whoever does good deeds, male or female, and is a true believer in the Oneness of Allah (Muslim), such will enter paradise and not the least injustice will be done to them.(Qur'an 4:124)

The above verse tells us the position and importance of equality in Islam so much that discrimination in whatever form has no place in it.

Culturally, in socio-political life of Nupe people, women enjoy the right of participation in administration but with the condition of celibacy attached to it. That is, in pre-Islamic period particularly prior to Sokoto Jihad, Nupe women were recognized and allowed to take part in the leadership of the land. They were identified with three women ranks (titles). The titles were *Nimwoye, Sagi* and

Wogbo. Even after the introductionof Islam to the area, the titles were maintained. Similarly, the Jihadists who later assumed the leadership of the Nupekingdomupheld the ranks and allow it to continue. Muhammad (1997) submitted that precedent and succession in the women tittles corresponded to the succession in the highest '*Gitsu* or emirship titles. That is *Nimwoye* from the house of *Etsu*, *Sagi* from the house of Shaba (next to *Etsu*/Deputy emir) and *Wogbo* from the *Kpotun* house (third in command or next to Shaba). The titles are bestowed by the emir on either his mother, or father's sister or elder sister or daughter. The qualification apart from being a woman from royal blood, she has to be a *Nyizagi-gbako* (a strong old woman). Under normal circumstances, she has to be unmarried, and if she is married, her marriage would be terminated on her appointment to the rank. Such was the practice in pre-Fulani Nupe days. But at post-jihad,these women tittleswere recognized and maintained but abandoned the condition of celibacy or nominal celibacy since such doctrine is against the teachings of Islam.

In Islam, under the socio-cultural and political ground, a woman enjoys several rights. Mufti (n.d) posited that she can participate in the social, educational and religious festivals and events after observing the rules of decency, modesty and proper dress. Equally, she can adapt a legitimate source of earning income within the Islamic framework. More so, she can take part in the family welfare. That is, she can willingly contribute her quota materially or otherwise to the growth and up-keep of the family. Also she can take part in certain decisions

concerning family issues. Islam permits husbands to even enjoy what ever present or gesture extended to them by their wives. By this divine permission granted to women in Islam, it signifies that a Muslim woman can earn in come. As a result she can posses wealth with which she can remit certain amount or part of her wealth (make a gift) to her husband. In *Qur'an al-karim*, Allah says:



> But if they, of their own good pleasure, remit any part of it to you take it, and enjoy it without fear of any harm (as Allah as made it lawful [Qur'an 4:4]

The Noble *Qur'an* describes women as being the garment of opposite gender (*Qur'an* 9:71). Islam further recognizes the position of women to be same as that of men. Good deeds bring the same reward whether the doer is a male or female (*Qur'an*4:124 and 40:40). This being so, Muhammad (n.d.) expressed that by entering the marriage state, a woman does not lose any right which she possess as an individual member of society.

The impact of Islam on the life of Nupe people in the past years is noticeable in many aspects. The impact was so glare that one reads or heard about the names of some Muslim Etsu Nupes who reined after Etsu Edegi (Tsoede). That indicated some Islamic impact in the entire Nupe land even before Sokoto Jihad of Shehu Uthman dan Fodio, e.g. Etsu Jibrilu (1750 c.e.) and Etsu mamma

Muhammad (ruled in 1805) and other *Estus, Zhitsuzhi* and community leaders. Through the teachings of Islam, their belief and aspect of socio-economic well-being have been improved. Unlike man made culture adapted by man himself, Islamic culture emanated from the divine revelation. Ahmed (2010) admitted that Islamic culture is divinely prepared and purified hence it is concrete and perfect. Thus it is ordained for mankind. The noble *Qur'an* stipulates that*"We sent you not but as a Mercy for all creatures"* (Qur'an 21:107).

Interestingly, the effort of the Islamic reformers (Jihadists) was so noticeable and glaring so much that the perception of the Muslims and their mode of approaches to issues were carried out along the teachings of Islam. In fact, even the institution of *ena* or age group association came to be replaced by the Islamic brotherhood. Precisely, they now share common faith with common practice which gives them a unique name – Muslims.

2.15 The Concept of Lawful and Unlawful in Islam and the Nupe Cultural Practices

Islam has been defined and explained to mean the attainment of peace through consciousness and loving, submission to the Will and Guidance of *Allah*. This was the message of all Prophets and Messengers sent by Allah *Ta'ala* in human history. In the translator note to the Book titled "*Halal wa al-Haram*",(1989)Kamal, Moinudin and Syed admitted that the Glorious Qur'an is the only divine revelation which was meticulously preserved in its complete and unadulterated form. Thus, Islam exhorts the believers (Muslims) to follow with

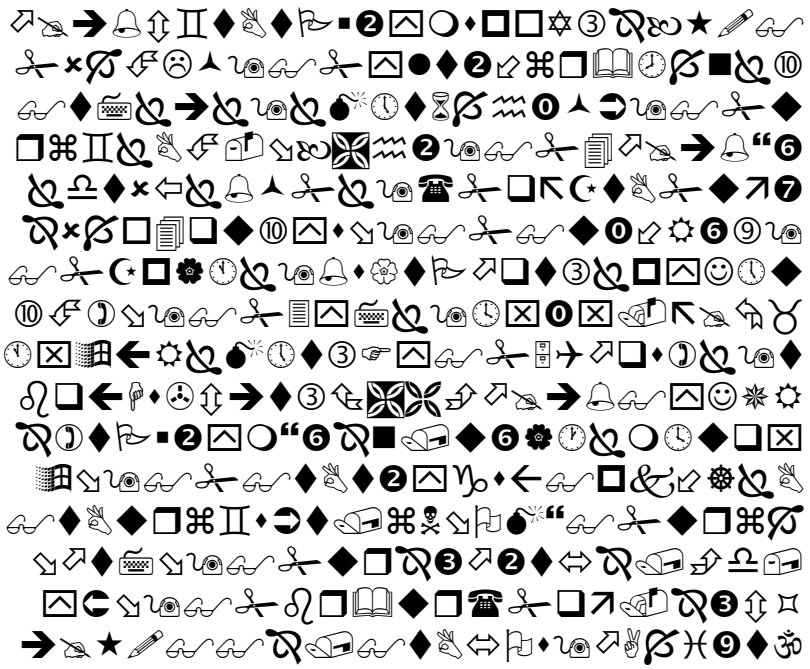
very sincerity the straight path – the path of Allah taught and practiced by the Prophet (SAW). In fact, the Muslim community (*Ummah*) is one of the diverse in the world. Despite their differences in language, or dialect and culture, they share a common faith that brings them together and give them a sense of peace and stability in their individual and community lives. Islam guides every aspect of their day-to-day lives, from their choice of actions/work and leisure activities to the food they take/eat with other people.

The term *Halal* is an Arabic word which according to concise encyclopedia of Islam (2005), literally means released from prohibition. *Haram* on the other hand means restricted, forbidden or sacred. However, the term *Halal* in its real sense as defined by Al-Qaradawi (n.d) refers to that which is permitted with respect to which no restriction exist, and the doing of which the Law-Giver (Allah) has allowed. And*Haram* refers to that which the Law-Giver has absolutely prohibited. Anyone who engages in it is liable to incur the punishment of Allah in the Hereafter as well as a legal punishment in this world. Apart from these aspects (*Halal* and *Haram*), there is another which is regarded as '*Makruh*' (the detested). This simply refers to that which is disapproved by the Law-Giver (*Allah*) but not very strongly. Al-Qaradawi (n.d) opined that the *Makruh*has less in danger than the *Haram* (unlawful) and the punishment for it (*Makruhat*) is less than for those that are *haram*, except when done to excess and in a manner which leads an individual towards what is *haram*. The concept of the *Halal* and *Haram* has been known to every people right from early times. However,people differed in

determining the scope, variety and cause of taboos and prohibition. Most of these things were either born out of self assertion, perception or from primitive beliefs, superstition and myths.

However, the Islamic view of the Lawful and Un-lawful is very clear and simple. The sole objective of this concept is for the good of mankind. The *shari'ah* removes from man harmful, shameful, burdensome, customs and superstitions aiming to simplify and ease the transaction or business of day-to-day living. Its principles are designed to safeguard man from evil and to benefit every individual in the Muslim *Ummah*.

The Islamic criteria with regard to the issue of lawful and un-lawful as summarized by Al-Qaradawi (1989) are embodied in the following verses of al-*Qur'an al-Karim*





Say (O Muhammad, SAW) who has forbidden the adornment with clothes given by Allah, which He has produced for His slaves, and *At-Tayyibat* (all kinds of *Halal* (Lawful things) of food? Say – they are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them). This We explain the *Ayat* (Islamic laws) in detail for people who have knowledge. Say (O Muhammad, SAW) '(But) the things that my Lord has indeed forbidden are *Al-Fawaisha* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge." (Qur'an 7:32-33).

Fundamentally, everything is permitted in Islam except those things that have been expressly forbidden. (www.netplaces.com/understanding-Islam). The above verses clearly indicates that it is un-Islamic for any individual Muslim to declear or categorize anything *haram* or *halal* without express statement or authentic proof from the Glorious *Qur'an* or *Hadith*. Therefore, the permissibility or otherwise of anything or act shall be based or deduced from the teachings of two primary sources of Islam (*Shari'ah*).

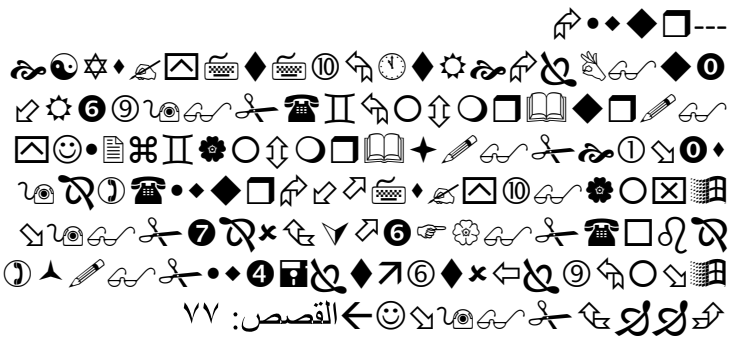
It is obvious that some *Ulema* in Nupe land are fond of condemning or making some things *haram* without the scrutinizing and carefully explaning why it is so. For example, participation in headcount (population), voting, or

interection (i.e. socio-economic or political interaction) etc. are categorized as condemnable acts. It further include some partial (temporary) prohibitions e.g. in some Nupe areas a newly married woman cannot cross or pass through a stream or flowing water unless she gives birth or blessed with her first child believing that if that is not done, she will be barren. Example of such rivers are Esoh river located between Mijindadi and Gbangban village in Lemu Local Government Area, Ebah river in Ebah village in Katch Local Government Area of Niger State etc. Sometimes, we still found some certain scholars who either permit or keep silent over certain things which Islam has prohibited or disapproved,such like consulting soothsayers or fortune tellers, forceful marriage, traditional drum beating which allows mixing of both genders freely especially on ceremonies, bathing the bridegroom by woman (*Eba yawo rufa dan*) and tempering with *sadaq* (*Sadeiki*) by parents etc. It also include the aspect of *Mirath* (inheritance) which is viewed by some Nupe Muslims along cultural perception. That is, the distribution of estate of deceased person is done in such that the share of both genders is based on the same ratio culturally determined. Sometimes the distribution is use to be based on the discretion of the distributor or even based on the ratio of less than or greater than as the case may be.

It was on the above state of being by some Nupe Muslim scholars who either adapted negligence attitude towards *Halal* and *Haram*, or hold stereo-type belief concerning the matter that Al-Qaradawi (1989) rightly pointed out that if any of them (such *ulema*) and their like were to be asked his opinion concerning

music, singing, chess, women's education, a woman showing her face and hands and similar matters, the most likely word to issue from his tongue would be '*Haram*'. They tend to forget the caution exercised by early righteous fore bearers in such matters, who accordingly, never applied the word *haram* to anything unless they knew it to be definitely prohibited. If not, they would only say '*we disapproved of it or we do not like it*' and other similarly mild statements. Moreover, Islam came to be followed not to follow, to be dominant, not subordinate.

Generally, Islam provides clear guidance to its followers on how people should conduct themselves in their daily affairs. A Muslim is advised in the Noble Qur'an to use the best of manners when interacting with others. Allah says:



> …And forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the *Mufsidun* (those who commit great crimes, and sins, oppressors, tyrants, mischief-makers, corrupters, etc.).
> Qur'an 28:77

The above verse of *Qur'an*teaches that the believers should not forget their legitimate needs of this life.Though the verse was revealed in respect of Qarun who was a follower of prophet Musa (AS), yet the teachings contained in the verse are directed to the entire Muslim *Ummah*.

2.16 The Concept of *Bid'ah* (Innovation) and Nupe Culture

Being Islam a global religion its followers constitute one of the world's largest religious communities. They are of every ethnic groups and inhabit every type of geopolitical region. Abdullah (2006) upheld that Islam constitute simple and mobile ideas.Its teachings can easily be understood, and can be applied to any arising situation.

The term *Bid'ah* however, is an Arabic word which literally means innovation, novelty, hearsay, or introduction of new doctrine. But the term is applied to explain anything or act (of *ibadah*) introduced after the Prophet (SAW). It is further seen as only that whose origin is not traceable in essence or similitude to the *Qur'an* and *Sunnah* of the Messenger of Allah. This simple indicates the introduction of some novelty in religion which resembles and looks or appears like a part of religion whereas it is not. Abdulwahab (2011) admitted that innovation refers to a newly introduced way in the religion in imitation of or corresponding to the *Shari'ah* by which neither is the act or its form supported by any authentic proof. But Sheikh Uthman bn Fodio (n.d) explained it to mean anything outside the context or content of *Qur'an,Sunnah* and ijma (consensus opinion).

Already, Allah (SWT) has decleared that Islam has been perfected in all walks of life, and*Ar- Rasulullah* (SAW) has also decleared that the best way of life is to follow him. Allah says in the noble Qur'an:



…This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion… (Qur'an 5:3)

In the *Hadith* the Prophet (SAW) is reported to have said:

عن غفيف بن الحارث قال رسول اللهصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَحْدَثَ قَوْمٌ بِدْعَةً إِلَّا رُفِعَ مِثْلُهَا مِنْ السُّنَّةِ فَتَمَسُّكٌ بِسُنَّةٍ خَيْرٌ مِنْ إِحْدَاثِ بِدْعَةٍ(رواه احمد).

Naarrted Ghafif bin Harith (RA): Allah's Apostle (SAW) said: "As soon as the people make an innovation, a Sunnah with similititude of innovation is withdrawn. For this, holding fast of my Sunnah is better than introduction of an innovation" (Transmitted by Ahmad; *Masnad Ahmad bin Hanbal*, No.11109, p.173, Vol.28 [Makatabah Shamilah]).

The above quotations reveal that there is no room for any kind of introduction, addition, alteration, omission, modification or amendment in Islam. Thus the slightest deviation from this teaching or straight path is dangerous as it will lead

one towards straying. Expressing his view on *Bid'ah* Matloob (2011) says Shari'ah frowns at every attempt made for intrusion on it's (i.e. Islam) sphere either from backdoor or from front door. Islam condemns all such attempt and calls it an unlawful intrusion, and equally rejects it out right. It is contained in the Hadith that the Prophet (SAW) said:

> **عن أبي ثعلبة الخشني قال قال رسول الله صلى الله عليه و سلم : إن الله عز و جل فرض فرائض فلا تضيعوها وحرم حرمات فلا تنتهكوها وحد حدودا فلا تعتدوها وسكت عن أشياء من غير نسيان فلا تبحثوا عنها**(رواه الدارقطنى)
>
> Narrated Abu Thalabah Al-Khushni (RA) Allah's Apostle (SAW) said: "The Almighty Allah has given some mandatory orders, you should not sleep over them, and forbidden to do something you should not do them, and demarcated some lines, you should not cross over them, and kept silent about some things out of mercy upon you, not due to forgetfulness, you should not pursue them. [Transmitted by Darqutni; Sunnanu al-Darqutni, No. 42,p. 183 Vol. 4.]

The above Hadith teaches total compliance to the teachings of Islam and avoid or shun any sort of intrusion into its fold.

As the pious predecessors (*Salaf Salih*) tried their best and remained vigilant to nip the *Bid'ah* in the bud of Islam, so also various Nupe Muslim scholars and clerics follow their foot prints by making effort greatly to get away the *bid'ah* acts among the Nupe Muslims. But the crux of the matter is the fact that sometimes *bid'ah* is invented with good motive or intention and then is naively made a part of religion. Its outer face is therefore, very attractive but in

actual sense it is a deceipt wrapped in a fascinating cover of real worship. To this end, Matloob (2011:8) illustrates this point as he said:

> Introduction of *Bid'ah* in religion is like minting a fake coin which the common people may take presuming it as a genuine one.

This simply, calls for absolute compliance and obedience to Allah Ta'alah and His Messenger (SAW). It also calls for sincerity and truthfulness in all actions since Islam is well defined and perfectly codified. The Prophet (SAW) has advised the Musliim *ummah* to hold the rope of his Sunnah with firm hands without making even a slight deviation. He says:

> عن عبد الله بن مسعود أن رسول الله صلى الله عليه و سلم قال : إنما هما اثنتان . الكلام الهدى . فاحسن الكلام كلام الله . وأحسن الهدي هدي محمد . ألا وإياكم ومحدثات الأمور . فان شر الأمور محدثاتها . وكل محدثة بدعة . وكل بدعة ضلالة .(رواه إبن ماجه)

> NarratedAbdullah bin Mas'ud (RA):that Allah's Messenger (SAW) said: Verily, there are two things; the discourse and the coduct. The most excellent discourse is Allah's discuourse (*al-Qur'an*) and the most excellentconduct is Muhammad's conduct. Beware you must abstain from the new things (ductrines) and usages introduced to (religious) affaires for the worst (religious) affaires are new things introduced to themand any new thing is an innovation and every innovation is straying from the right path. (Transmitted by Ibn Majah; *Sunanu Ibn Majah*, No. 46,p. 26-27, Vol. 1)

However, Islam gives room for novelties, introduction or invention and modernities in running the worldly affairs like building more factories, ministries, introducing new administrative technicalities and new currency etc. for the

betterment of life and safeguard or protect the interest of people. But as far as *ibadat* (act of worship in its real sense) through which a Muslim seeks closeness or proximity to Allah is concerned, every thing is duly defined and perfected by Allah *Ta 'ala*. So it remains exclusive domain of Him alone. A Muslim is totally debarred from venting into it. The Hadith of Rasulullah (SAW) is explicit on this as it says:

عن عبدالله مسعود قال خط لنا رسول الله صلى الله عليه وسلم، خطاثُمَّ قَالَ هَذَا سَبِيلُ اللَّهِ ثُمَّ خَطَّ خُطُوطًا عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ثُمَّ قَالَ هَذِهِ سُبُلٌ قَالَ يَزِيدُ مُتَفَرِّقَةٌ عَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ يَدْعُو إِلَيْهِ ثُمَّ قَرَأَ { إِنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ }. الاية (احمد والنسائ)

> Narrated Abdullah bin Mas'ud (RA):The Messenger of Allah (SAW) drew a line for us and said it is the way of Allah. After that he drew some other lines on his right and left and said Satan is sitting on all of these lines calling people to walk on them. Then he read the verse of the Glorious Qur'an 'This is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. (Transmitted by Ahmad; Masnad Imam Ahmad bin Hanbal, p. 435, No. 4142, Vol. 1, and Nisai; Sunnanu al-Kubrah, No. 11174, p.93, Vol. 5)

Although *Bid'ah* as already explained has no place in the context of Islamic practices in the areas of worship, the field of prayers or matters related to criminal laws, economic laws etc.; yet in the aspect of personal laws Islam/Shari'ah never bothered to go into details. That is, detailed and comprehensive or explicit explanations are not rendered as given in the aspect of worship or *Ibadat*. Thus

they are flexible in nature and therefore changeable with the changes of phenomena or interest. As a result, various Muslim scholars categorized *Bid'ah* into good and bad. For example, Imam Shafi'I stated that acts are of kinds: the first one includes those things that do not go in harmony with the Qur'an, Sunnah, traceable tradition (*Athar*) and consensus (*Ijma*) of Muslims. The second kind includes those innovations that bring about that which is good and this kind is not condemned. (*Alahazrat.net.INTERNATIONAL ISLAMIC WEBSITE*. 2013)

Good *Bid'ah:* By this, it means inventions or introductions made as remedies to some urgent problems the Muslim ummah is facing or faced. Such remedies or introductions are within the frame work or contents of the Glorious Qur'an and *Sunnah*. For example, after the demise of the Prophet (SAW), the Muslim *ummah* was faced with some problems. The most immediate of such problems was collection of scattered parts of the noble Qur'an and its compilation. Similarly too, the problem of framing and compiling Jurisprudence later came up, etc. These were challenges that faced the Muslims in the early stages of Islam. The *Sahabah* and their successors as well as the pious predecessors (*Salaf Salih*) have framed very firm guidelines for deducing the Islamic rules and regulations. They have never given any room or liberty to any body to decide the matter on his own and include or add it to religion. Rather, they ordained or made it a precondition that any newly framed rules have their roots from two basic (primary) sources of Shari'ah; Qur'an and Sunnah. The following Hadith should be taken in the above explained context:

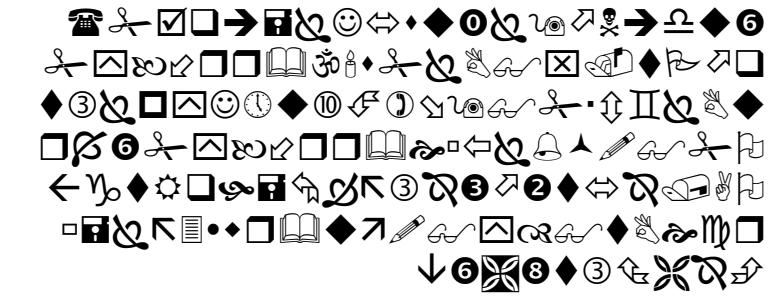
عن جرير قال، قال رسول الله صلى الله عليه وسلم، « مَنْ سَنَّ فِى الإِسْلاَمِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَىْءٌ وَمَنْ سَنَّ فِى الإِسْلاَمِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَىْءٌ »(رواه مسلم)

Narrated Jariri (RA): "The Messenger of Allah (SAW) said: Whoever introduces a good way of life in Islam, he will receive his reward and rewards of those who followed it after him without decrease in their rewards. (Muslim; Sahih Muslim, No. 2398, p. 86,Vol. 3)

From theabove*Hadith*, it could be learnt or understood that certain new ways or methods can be adapted to solve any arising matter or issue as far as socio-cultural practices is concerned. Such moves or solutions must have to be rooted out from the existing principles of Islam.

In line with the perspectives of Islam on *Bid'ah*, there are several cultural practices in Nupe land which were adapted and added to their cultural practice vis-à-vis the practice of Islam by some Nupe Muslims. Some of these practices can be noticed from some of their soico-cultural norms cut across social institutions and ceremonials e.g. marriage and naming etc. In marriage for instance, the would-be groom is required to conduct round a visit to several relations of the bride for identification and familiarization with intent of strengthening the kinship (*Dangiship*) tie. This could be counted as good innovation.

Bad *Bid'ah:* This is the opposite of good type. That is every newly invented or introduced thing which has no root in *Sunnah* is bad *bid'ah* about which the noble *Qur'an* cauions the believers on its reparcutions. It says:



> They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear. (Qur'an 16:25)

In the *Hadith* also, the Prophet (SAW) is reported to have said:

> **عن جرير قال، قال رسول الله صلى الله عليه وسلم، من سن فى الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده من غيران ينقص من اوزارهم شئ. (رواه مسلم)**
>
> On the aauthority of Jariri who said that the Messenger of Allah (SAW) said: Whoever introduces in Islam a bad novelty, he will carry its weight and the weights of those who practiced it thereafter without any decrease in their weights. (Muslim; Sahih Muslim, No. 2398, p. 86,Vol. 3)

From above quotations it is very clear that Islam has laid down conditions upon which novelty or innovation can be made. That is, it must have its basis or roots

in*Shari'ah* basically from *Qur'an* and *Hadith* or *Sunnah*. Also it must certify the standard rules and regulations of Islamic Jurisprudence and, unanimously approved and accepted by the Islamic *ummah* – i.e. *Ijma* of Islamic Jurisprudence.

Socio-culturally, there are several cultural practices in Nupe land embarked upon by some Nupe Muslims which from Islamic point of view are bad innovations. Such practices can be perceived from some of their cultural behaviours. For example, the attitude of some Nupe*Manzhi*(*ulama*) instructing or teaching others or people's offspring without necessarily bothering to teach their own children or their family, free mixing of opposite genders especially in ceremonials and business centers like markets, and a kind of *walima* or dish prescribed by *Man nya kundizhi* (*'Ulama* who participate in divination or sell charms)to be prepared prior to *Nikah*, etc. are counted as bad *bid'ah*. Sometimes groom's parents will ask the bride or his parents to produce chicken and some food items for *walima* or sort of special dish to be prepared before the marriage is conducted. It also include seven or eight days food preparation after the demise of a person, and the observance of *Navu* (torches) festival on the *Ashura* day (10^{th} night of 1^{st} month of *hijra*, as well as the speculation by some Nupe Muslim *ulama* on the occurrence of the every new *hijra* year called *Eyazhe* – the *'ulama* will gather and read out some written ducuments or information that such and such things will happen this year. They usually name every year after some selected prophets, e.g. Prophet Ibrahim, Musa, Isah and even Prophet Muhammad (AS), and at the end they earmark or apportion certain *sadaqah* (charity) to be

paid (given) by the people including the emirs and so on. All these cultural practices are innovations which emanated from the Nupe cultural beliefs. Such culturalattitudesare to be checked so that Nupe Muslims can move and practice Islam uniformily in a mutual manner as contained in the teachings of Islam.This is because this cultural practice (*Eyazhe*) lacks authentic root from the two basic sources of Islam (*Qur'an* and *Hadith*). Therefore it is counted as bad *Bid'ah*.

As early Muslim scholars (*Fuqaha*) made effort to classify *Bid'ah* in to good or bad, so also, there are other *'ulama*like Imam Al-'Izz ibn Abds-Salam who further catigorisedit in to five (5) in their submissionto recognize the need to invent non-ritual practices into Islam in order to meet the modern challenges of life. In fact, the exponents of this classification also include Sheikh Uthman bn Fodi (n.d).The classification includes:

- ***Wajib*** (Obligatory innovation), an example of this is the preservation of the Qur'an for future generations i.e. compilation of Qur'an which was done after the demise of the Prophet (SAW), or combining and classifying Arabic sciences and teaching them.

- ***Muharram*** (prohibited innovation), an example of this is giving an ignorant person a position of authority for which he is not qualified simple because of his forebears had held the position before him, or reciting the*Qur'an* in a way that changes the meaning of its words from their contexts.

- ***Mundub*** (recommended innovation), an examply of this is *tarawih* prayer observed in the night of Ramadan which was observed in congregation after the death of the Prophet, or building schools (learning institutions).

- ***Makruhu*** (Undesirable Innovation), an example of this is specifying certain days for religious duty(ies) in preference to others or unduly exceeding the requirements of some religious observation for display of piety.

- ***Mubah*** (permissible innovation), an example of this, is wearing beauty clothes or living in lofty houses, or serving different dishes on one dining table. These are all not done by the Prophet (SAW).

The Muslim *Ummah* (Muslim congregation) is such that it is built on the true philosophy of the messages from Glorious Qur'an and the teachings of the Prophet (SAW). It should be noted as submitted by Al-Qaradawi (1989:15) that the principle of natural permissibility is not only limited to things and objects but also includes all human actions and behaviour not related to acts of worship, which may be termed living habits or duty affairs. But the case is different in case of acts of *ibadah* (worship). These are purely religious acts which can be taken only from what Allah Himself reveals and practiced or taught by the Prophet (SAW). The Prophet categorically states:

عَنعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ رَوَاه(رواه البخارى)

> Narrated 'Aishah (RA): 'Allah's Apostle said,"If somebody innovates something which is not in harmony wth the principles of our religion, that thing is rejected" (Bukhari and Muslim: Sahih Bukhari, No.2697, p.36, vol. 7 and Sahih Muslim, No.2042, p.11, vol.3. [Maktabah Samilah])

To this end, al-Qaradawi (1989) expressed that anyone who invented or originated a form of worship on his own has gone astray and must be repudiated for only the Law-Giver (Allah *Ta'ala*) Himself has the right to originate acts of worship through which man (a Muslim) may seek nearness to Him. After all as expressed by Qaradawi (1989) Allah's creation is not without purpose. It is not created for vain or for mere play or sport. As far as man (a Muslim) is concerned, the highest issue for him hang on his behavior (whether socio-cultural or spiritual) in this life. But man, being a weak creature and for his *'Ajaz* (incapability/deficiency) he fall prey. Thus, he is easily deceived or carried away by flimsy reasons or deceits. Hence, different cultures in different tribes (*Qabail*). More so, Islam has criteria for evaluating and assessing the permissibility (lawfulness of an act) or otherwise of any aspect of socio-cultural practice of any society or tribe. DIN (2009) asserts that when evaluating any culture, tradition or custom from an Islamic perspective, a Muslim must clearly understand that in matters which have to do with social norms or culture and affairs (*Mu'amalat*), the general principle is that whatever is

not prohibited is in fact permissible, or everything is permissible except what is prohibited by a clear and decisive *qat'i*-text of the *Qur'an* or *Sunnah*. Simply, this explains that a clear textual evidence is required before a particular act or custom may be declared *haram* i.e. prohibited.

Similarly, in matter of '*Aqidah* (belief or creed) and formal *ibadah* (worship), the general principle is that unambiguous and categorical textual evidence is required for a particular type of worship to be accepted as permissible, (DIN, 2009).Consequently, '*Urf* (local custom) or *Adab*(tradition or cultural practice) is permissible and even admissible so long as it does not go contrary or conflict with the principles or teachings of Islam – i.e. teachings of *Qur'an* and *Sunnah*. For instance, the hospitality of the pagan culture during *Jahiliyyah* days is acceptable and recommended by Islam. Andthe attitude of alcohol consumption was rejected. Thus, it became unacceptable cultural practice in Islam. As such, any similar cultural belief that does not conform to Islamic teachings will have to be discarded. The same principle is applicable to every cultural belief of any tribe or nation, Nupe inclusive. Such cultural beliefs and practices must not conflict with the teachings of *Qur'an* and *Sunnah*.

From the existing literature on the cultural practices of Nupe people, it is evident that most of the writings were focused on either the socio-economic aspects of Nupe people or their literal works especially the manuscripts of the early scholars. Thus, this research is conduted to brigde the gap of Nupe cultural practices yet to be studied with particular focus on aspects of religious practices in relation to the

performance of devotional acts and how some social institutions like marriage and naming are observed, etc.

3.0 CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter specified the research process adapted in the conduct of the study. It therefore, discussed the approach and procedures used in obtaining data for the study. This study was aimed at finding out the impact of Islam on the cultural practice of Nupe people. The study examined their religious beliefs like *Gunu, Gboya, Eba,* i.e. sorcery and medicine, *Bakon bagi*; and some of their social institutions, e.g. marriage system, naming ceremony, *Gani* and *Dzama* festivals etc. Also it studied their economic life, e.g their trade transactions and political systemi.*Etsuship* (ruler and followership system). The essence was to determine how far Islamic teachings are manifested in the cultural practices of Nupe Muslims. In Islam, the scope of research becomes desirable going by the nature of Islamic knowledge/education which is generally, and society based. Therefore, it is characterized by dynamism in the sense that the societal growth is a continuous one. This according to Bidmos (2003) culminates in the impetus for research as well as for the object of research.

The chapter wastherefore, broken down into the following sections: research design, population, sample and sampling procedure, research instruments, data collection procedure, data analysis procedure, and summary. Though in Islamic Studies, the research is more of a fact finding (basic research), there are appliedresearches also. In essence, the research comes up with something positive or beneficial to the general *Ummah*. Also, it is for establishing

the true matter of the religious practice of people especially as it affects the socio cultural norms of people that the research is undertaken. Therefore, it is a kind of investigative design or process leading to fact finding for reappraisal or recommendation.

3.2 Research Design

A research design is a formulation of plans which spelt out or enable the researcher to collect relevant data required. According to the various writers on research procedurelike Yalams and Ndomi (2000), Bala (n.d), Nnamadi (2001) and Olaofe (2010) research design is a blue print for the measurement of variables, collection and analysis of data. However, there are number of research classifications which are based on purpose of research or on method of conducting it, e.g. experimental, historical and survey/descriptive, etc. There is the need for specific research design that would enable the researcher to re-appraise or find out carefully, critically and analytically, a concrete and acceptable position or conclusion from the data gathered. Also it is about investigating the validity of the existing knowledge or practice and to expand its scope.

By the nature of research design, there are various ways of conducting the research subject.According to Charles (2009) there are two broad ways of conducting the research subject which are; natural and controlled settings. This study falls under the first category since in natural setting the researcher makes

deliberate effort to interfere with natural circumstances under which the subjects of study are operating.

However, there are various research designs, which include 'Survey Design', 'Experimental Design' and so on. For the purpose of this study, the researcher adapted the survey design as a method of conducting the study. Survey as asserted by Charles (2009) involves a detailed and critical examination of a topic or situation with a view of finding out existing knowledge. Charles further reiterated that it is applicable to the assessment of attitudes, achievements, feelings, opinions and perceptions of a large population at a particular time. Also the study was a cross-sectional one which involves the data collection within a short span of time from a random sample of the target population.

Sample Table 3.1 below shows the characteristics of Survey Design:

Survey	Population to Study	How samples were obtained
Cross-Sectional	Nupe – cultural practices - Religious practices	Random samples from population in different locations (settlements) and data are collected at one time.

Source: Simplified Approach to Educational Research (2009:64)

By the adoption of the above research method (survey design), it enabled the researcher to establish existing phenomena (the impact of Islam on Nupe cultural practices) thereby determing the impact of Islam on Nupe cultural behaviours and as well provide solutions to the existing or emanating challenges in the Nupe socio-religious life. The researcher adapted this method because it is

more of a survey or descriptive research bearing in mind that it involved large population. Kerlinger in Bala et al (n.d) described survey/descriptive research as that which involves large and small population where samples are selected and studied to discover relative incidence, distribution and interrelation of sociological and psychological variables.

Moreover,the survey design requires observation or interaction/interviewing certain people or groups as the case may be, a comparison is then made in terms of the past and present phenomenon and projecting the future. As earlier stated the researcher used the design as a method of approaching the study because the approach involves both survey and questionnaire. The reasons for the choice are hereby stated below:

1. There are certain things seen practically but the reality of the matter require interaction, and this can be done either through the use of questionnaire or interview.

2. The Nupe people mingled and shared neighborhood with other communities such as Yoruba and Hausa. Thus, the method afforded the researcher the opportunity to find out the extent to which the cultural lives of these communities have impacted Nupe cultural practices vis-à-vis Islamic culture.

3. Sometimes things seen practically are different from the real traditional pattern/settings.

4. Furthermore, it enabled the researcher to explore conflicting views as it vindicated the general and specific views of the research topic.

In the long run, the historical research method was applied as to ascertain the reliability and authenticity of the source materials in comparison with what was obtained by mere survey.

Since the depth of the topic coverage is the entire Nupe land, it was too cumbersome and very difficult to use every individual in the area of coverage as respondent. Therefore, a sizeable number of questionnaires were concisely administered to some selected sampled people in the sampled settlements (urban and rural settlements) in Niger, Kwara and Kogi States of the Federation of Nigeria.

3.3 Population

This generally refers to the total number or the target population covered by the researcher that enabled him generalized the result- i.e. the outcome of the research finding.Olaofe (2010) explained it to mean the aggregate or totality of objects or individuals, having one or more characteristics in common that are of interest to the researcher and where inferences are made. Every well designed educational research must be directed to a special target population (Charles, 2009). The size of population for this study was depended on the total number of people living in a particular sample area or settlement. Therefore, the population for this study was the entire Nupe speaking area (*Kin Nupe; Nupe land*). The

communities of Nupe people are to be found mostly in Niger, Kwara and Kogi States respectively, even thoughthey are also found in other parts of the country.

3.4 Sample and Sampling Procedure

In this section, a definite method used to draw the sample population from the target population was explained. This indeed refers to the small group or portion of the entire population studied. The use of sample population is very necessary because the researcher needs to put into consideration the time, human and material resources available for the research work or projet, (Yalamas and Ndomi, 2000).The group sampled (i.e 1,066) thus represented the population of Nupe land. It enabled the researcher tomake reasonable generalization about the whole population studied. Sampling procedure as defined by Charles (2009)is the process of selecting a small part of a whole in order to determine some qualities or characteristics of the whole. This implies the selection of a given number of subjects from a definite or actual population as representative of that population. However, there are number of sampling methods either categorized under probability or non-probability sampling methods. The sampling technique employed for this study was probability sampling technique under which stratified random sampling was chosen. Probability in this context means the measure of the likelihood that an event will occur. While its opposite is the non-probability. Charles (2009) submitted that probability is the ratio of the number of favourable outcomes in the set of outcome divided by the total of possible outcome.The researcher decided touse stratified random sampling method because it affords every member of the population equal opportunity of being included in the sample even though it was not possible or even practicable to consider or use the entire

population. Stratified sampling method involves securing a representative sample of such population that requires all segments of sub-groups to be included. Thus the sampling strategy was designed in such a way that samples were deliberately drawn from each sub-group or stratum. Awotunde, Ogodulunwa and Ozoji (1997) pointed out that this type of sampling occurs when a uniform sampling fraction is used to draw units from each stratum in a situation where the strata are not equal in size (i.e. they contain unequal numbers of sampling units). However, two types of stratified sampling were identified. It includes proportional stratified sampling which according toAwotunde, Ogodulunwa and Ozoji (1997) occurs when a uniform sampling fraction is used to draw units from each stratum in situation where the strata are not equal in size. While the disproportional type occurs when different sampling fractions are used to manipulate the number unit selected from stratum to stratum.

For the purpose of uniform sampling fractions (S.F.), proportional stratified sampling was therefore, used and that made it easier for the researcher to draw uniform units from each stratum. The sampling fraction is given by:

S. F. = n/N

Where n = the size of the sample to be drawn.

N = the size of the population from which the sample is to be drawn.

The entire Nupe community constitute the Nupe group and sub-groups like *Dibo* and *Kakanda* and those living in mixed settlements. The researcher secured a representative sample of such population in such a way that all segments of the

sub-groups were included. The researcher did not want those sub-groups to be left out in the sampling chance. The technique was used in selecting the respondent population from both the urban and rural settlements. While sampling, their geographical area of settlements were considered. For example, plain land settlers (*Kintichi*), Riverine settlers (*Kyadya*), Jungle settlers (*Kusopachi*) and Mashy area settlers (Batachi) were put into consideration. As the stratified random sampling procedure ensures greater representatives of the same relative to the population and as well guarantees the representation of minority constituents of the population in the sample, it however requires the researcher to have prior knowledge of the composition of the population(Bala,n.d). To illustrate this point more clearly, the table below demonstrates the use of proportional stratified sampling when the strata have unequal sizes.

Table 3.2: stratified sample strata

Stratum	Size
1	200
2	600
3	1,700
4	1,800
5	2,000
Total Size of Population	5,800

Source:*Practical Steps to Research in Education, p. 94*

Surpose in a total population of 5,800, a total number of 725 would be sampled, the sampling fraction (S.F) is 725/5,800 = 1/8. Thus the proportional stratified sampling is to be carried out such that each of the five strata will contribute one-eighth of its size to the sample. Having that done, then 25 units will be selected from stratum one (1), 75 from stratum two (2), 150 from stratum three (3), 225 from stratum four (4) and 250 from stratum five (5). It should be observed that the relative proportions of the settlements (strata) in the sample are equally the same in their relative population in the population.

3.5 Research Instruments

The instruments used for data collection on this study, apart from the Qur'an and *Hadith*, historical documents, and literatures, was the use of structure designed questionnaire and survey such that observations, responses and reactions were gathered for analysis and interpretation.

- ***The Questionnaire:*** A structured questionnaire designed used to generate primary information for the study was based on two (2) main broad sections (i.e. A & B). Section 'A' was concerned with the personal data/information (Bio Data) of the respondent. While Section 'B' focused on the central theme of the study, i.e. non-demographic characteristics. Here, the respondent expressed his/her view concerning a particular question by ticking the appropriate section or expression. However, the questionnaire addresses their socio-religious beliefs (i.e. cultural belief) – i.e. the aspect of worship using five pillars of Islam (*Iman, Salat, Zakah,*

Saum and *Hajj*), cultural behaviours (social life) as it affects marriage, divorce, and ceremonies like naming etc.

- ***Observation (Survey):*** The second method adapted for data collection was through observations. Here the researcher surveyed some cultural practices of the people. The reason being that the researcher was able to compare what was provided in the responses and what is practiced. This ascertains the reliability and authenticity of the result, i.e. the research findings. Therefore, the inferences made were seen to be actual and dependable.

3.6 Data Collection Procedure

The method adapted for the collection of primary (raw) information was the administration of the structured designed questionnaire which reflects every aspect of the research variables. In doing so, apart from the personal effort by the researcher, research assistants were involved in administering the questionnaires which also involves face-to-face contact (interview or a sort of chart) in some cases.

The research assistants were chosen from various areas to help distribute and administer questionnaires. The researcher conducted himself round to see that the work of the research assistants was meticulously and effectively carried out. Days were fixed for such visits. At the end the researcher retrieved and gathered all the responses provided by the various respondents.

3.7 Validity and Reliability of the Research Instruments

The structured questionnaire designed for this study was validated by dissertation supervisors in the Islamic Studies Section, Ahmad Bello University Zaria. They evaluated the instrument face and content validity on the face value; for accuracy, clarity of instructions and the coverage of the content of the research topic. And for the reliability, the research instrument wasput to test through pilot study.In doing so the questionnaire was administered to some communities in Niger State; Katcha, Gulu, Kutigi and Minna.Other places include Tsaragi and Tsonga in Edu local government area of Kwara State respectively.A total of 150 questionaires were administered to these communities,and they were successfully retrieved.The challenges faced during the period were checked before the actual field work.The table below shows the mode of distribution of questionnaire to the sample communities for pilot study.

Table 3.3: Pilot study questionnaire distribution.

State	Local Gov't	Settlement	Sample	frequency	percentage
Niger	Katcha	Katcha	40	40	26.67
	Lapai	Gulu	30	30	20
	Lavun	Kutigi	40	40	26.67
	Chanchaga	Minna (Barikin Sale)	10	10	6.67
Kwara	Edu	Tsaragi	15	15	10
		Tsonga	15	15	10
	Total		150	150	100

Source: Questionnaire for the Assessment of the impact of Islam on the Cultural practices of Nupe people, (QAIICPNP), 2014

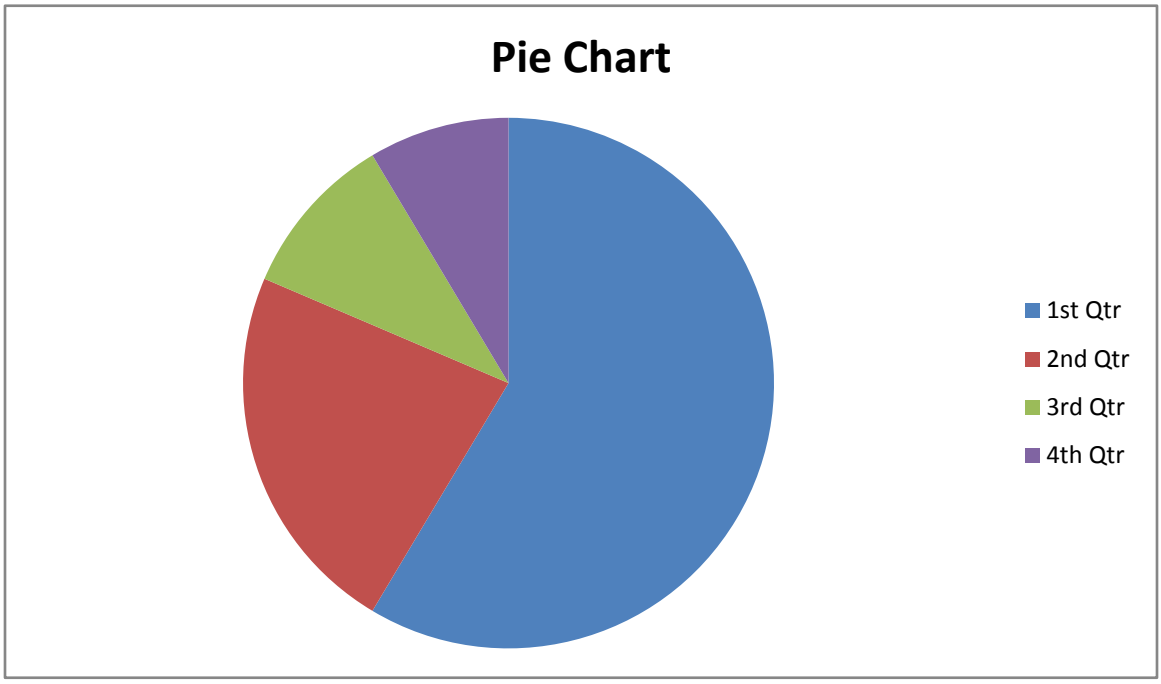
3.8 Data Analytical Procedures

The presentation and analysis of the data constitute vital part of every research study (Olaofe, 2010). However, the data gathered was presented and analysed by the use of frequency and percentage method. This enabled the researcher to interpret and then determine the meaning and inferences or implications of the research findings. Generally, the data was analysed and explained or interpreted along Islamic teachings – that is every point was discussed from the Islmaic point of view. The research-findings were weighed or measured with the teachings of Islam as contained and explained by the Glorious Qur'an and *Hadith*. This in essence revealed the level of Islamic impact on the cultural practices of the Nupe Muslims. The findings were linked with the earlier study in the review of literature and show how the present study is important in terms of deviation conformity with earlier ones.

In the statistical analysis,Pie chart was adopted and used to present or show the relationship between variables.According to Cole (2012) pie chart is a circle which is represented by 360^0 or 100% and each is usually divided into sections by radial lines. Each section is calculated and sum up to 360^0 and measured in degrees. That is,the circle represents the total mass of data under consideration, while the various sections show the relative size or proportion of different values.And with the help of radial lines, the percentage frequencies are successfuly carried out.The researcher adapted this statistical analysis method because it is considered as one of the simple and effective way of statistical

analysis which a researcher uses by putting tabular data in pictorial or diagrammatic form.With this as expressed by Cole (2012) however, the salient features of the data will be shown clearly and it will be easier to understand. Therefore, attempt was made to find statistically, the difference between groups of samples and the decisions were based on such empirical evidences.

Figor 3.1: The circle below depicts a pie chart:



In summary, the whole work was concisely summarized such that the deductions from the findings were drawn. The explanations were then backed up with verses from the *Qur'an* and*Hadith*. The researcher was able to take a

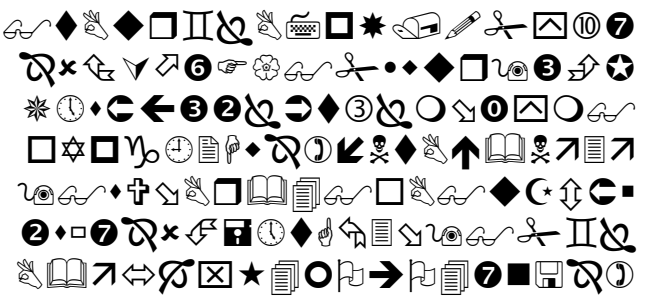
position on the issues involving the study, which were based on the discussions or findings. Both the discussions and findings were supported by the research hypothesis and questions for the validation of the line of research.

4.0 CHAPTER FOUR: PRESENTATION OF DATA AND ANALYSIS

4.1 Introduction

This chapter deals with the findings and analysis of data collected at the course of the study. The responses made by the various respondents to the questions contained in the Questionnaire were quantified and expressed on frequency and percentage. This was then used to evaluate the research questions and interpretation of data.

Islam, as already explained earlier in the preceding chapters, is a unified way of life both religious and secular. It is a set of belief and a way of worship, a culture and a civilization as well as an interpreted system of law. Edwin Arnold in Abdullah(1982) expressed that the soul of Islam is its declaration of the Unity of God and absolute resignation to His Will. This indeed, shows that Islam is a comprehensive religion – comprising all aspects of man's life; Faith and practical living. Islamic culture on the other hand, encompasses the teachings of Islam in relation to peoples' belief, behavior, custom, race, languages or tongue, dress, food, arts and other social or cultural practices or expression. Simply, this indicates that Islam recognizes or acknowledges the diversity of peoples' attitudes, customs and other cultural modes. In relation to this, Qur'an says:





There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, and then to their Lord they (all) shall be gathered. (Qur'an 6:38)

The aboveverseshows that as far as man or human being and other creatures are concerned, the issue of their existence or life and activity is planned and ordained by Allah and they are all answerable to Him.

4.2 Analysis of Responses to the Items Generated for Questionaire for the Assessment of Impact of Islam on the Cultural Practices of Nupe People (QAIICPNP).

The researcher administered a total of 1,066 questionnaires in the three states of Nigeria, namely: Niger, Kwara and Kogi. The sample size (population) was determined by the use of Salant and Dillman population size (1994), i.e. 3% sample error – 50/50 spilt. Out of the total number of the questionnaire distributed 1,047 (representing 98.22%) returned. All effort made to retrieve the remaining 19 questionnaires (1.78%) proved abortive. This essentially happened in Kwara and Kogi States. Generally, in the three States, Nupe people are principally and dominantly found in nine (9) Emirate councils. Four of these Emirate councils are found in Niger Sstate, four in Kwara State and one in Kogi state. The Emirate councils in NigerState are Bida, Agaie, Lapai and Wushishi. Patigi, Lafiagi, Tsonga and Tsaragi Emirate Councilsare in Kwara State.While Lokoja Emirate Council in Kogi State respectively. In the same vein, thirteen (13) Local Government Areas across the Emirate Councils areinhabited by the Nupe people.

These Local Government Areas are Agaie, Bida, Edati, Gbako, Katcha, Kontagora, Lavun, Lapai, Mokwa, and Wushishi found in Niger State, Edu and Patigi Local Government Areas in Kwara State and Lokoja Local Government Area in Kogi State. However, this does not mean that they cannot be found (or living) in other areas or parts of these States. In fact, Nupe people even live beyond these States.

Meanwhile, the sampled settlements or communities were based on local government areas. They were sampled from each of the afore mentioned States. This was to ensure adequate representation.It should be noted here that a total number of forty-one (41) settlements were sampled randomly. Out of this number, 13 settlements were urban or city, while the remaining 28were rural settlements, comprising both big and small villages i.e. 15 settlements constituted large or big villages and 28 constituted small villages or hamlets.

The analysis and interpretation or inferences was based on the submissions of one thousand and forty seven (1,047) respondents drawn from these settlements. Generally, the Questionnaire for the impact of Islam on Cultural Practices of Nupe people (QAIICPNP) was based on two sections: A & B. The 'A' section is concerned with the bio-data of the various respondents while 'B' section focused on theme of the research topic. Although stratified random sampling was used to select sample settlements, Bida was singly selected because Bida as a town is also a local Government of itself.It has no any other settlement attached to it.This perhaps was due to population density of the town. This also explains the

differences in number of population of local Government areas. For example, Bida 188,181 and Edati 160,321, etc. Here below is thetable showingthe names of sample local Governments and their population.

Table 4.1: Local Government Areas (LGAs) and Sample Population

State	LGAs	Population Size/LGA	Sample Population	Frequency	% of the Respondents
Niger State	Agaie	132907	69	69	100
	Bida	188181	98	98	100
	Edati	160321	83	83	100
	Gbako	127466	66	66	100
	Katcha	122176	63	63	100
	Kontagora	151944	79	79	100
	Lapai	110127	57	57	100
	Lavun	209917	109	109	100
	Mokwa	244937	130	130	100
	Wushishi	81783	42	42	100
Kwara State	Edu	201469	107	102	95.33
	Patigi	112317	61	58	95.08
Kogi State	Lokoja	19526	102	91	89.22
TOTAL		1,863071	1,066	1,047	98.22

Source: Federal Republic of Nigeria Official Gazette(2006). (No.24, Vol.94, p.B190-2 and QAIICN, 2014

The table (4.2), above shows the sample size of the study. As stated earlier, Salane and Dillman population size (1994) (3% sample error – 50% spilt) was used to determine the sample population for the study (i.e. 1,066 participants). Also, the sample population of each Local Government Area (LGA) was arrived at through the use of proportional stratified sampling technique to allow a uniform Sampling Fraction (S.F) from each stratum or unit. The formula and the modality involved were earlier explained in chapter three of this work.

4.2.1 Section 'A' – Bio-data Analysis

As earlier mentioned, a total number of thirteen (13) Local Government Areas were sampled for the study across the three States involved in the research. The names of the States and LGAs were earlier mentioned in Table 4.1. The researcher adapted the method of tabulation in the analysis and grouping the items contained in the questinaire Vis-à-vis the findings. The questionnaire was cross checked in order to be sure that the questions or items contained in it were correctly responded to. Here is the explanation of responses provided by the respondents based on their various locations and positions or status as shown in the table below. It combines all the participants across the three States studied – Niger, Kwara and Kogi.

Table 4.2: Status, States and Residential Areas

Variable / Status	Frequency		Percentage of the Respondents and areas sampled
	Number of Distribution	Number of Submission	
Sex (Gender)			
Male	758	749	70.26
Female	308	296	27.77
Settlements			
Rural	28	28	68.29
Urban	13	13	31.71
States			
Niger	796	796	76.03
Kwara	168	160	15.28
Kogi	102	91	8.69

Source: Sample Areas – Questionnaire for the Assessment of the impact of Islam on the Cultural Practices of Nupe people (QAIICPNP).

The table above shows the status, the settlement areas and the local government areas as well as the States of the respondents at the time of administering the questionnaire. Twenty-eight(28) out of the forty one(41) settlement areas sampled, representing 68.29%, were rural areas comprising large and small villages. And thirteen(13) were urban or city settlements. This represents 31.71%.

Table 4.3: Bio-data of the Respondents

Variables/Status	Frequency	% of the Respondents
Age bracket:		
25 & below	49	4.68
26 – 35	102	9.74
36 – 45	142	13.56
46 & above	754	72.02
Occupation		
Civil servants	160	15.28
Qur'anic / Islamic Teachers	479	45.75
Conventional Teachers	68	6.49
Businessmen and women	114	10.89
Farmers	120	11.46
Artisan	70	6.69
House wives	36	3.44
Marital Status		
Married	667	63.71
Single	211	20.15
Divorcee	110	10.51
Widows	59	5.54
Number of children		
One	85	8.12
Two	124	11.84
Three	411	39.26
Four and above	406	38.78
None	21	2.01

Source: QAIICPNP, 2014.

The above table indicates the age range of the respondents, their occupations and marital positions. The interpretation of the table shows that 49 of the respondents (4.68%) are below the age of 25, 102 (9.74%) are between age of 26 and 35, while 142 (13.56%) of the respondents are between the range of 36 – 45. 754 (representing 72.02%)are above 46 years. The revelation here indicates that all the respondents are matured Muslim individuals.

The table however, shows that all the respondents were people engaged doing one thing or the other.As could be seen from the table, 160 respondents (i.e 15.28%) were civil servants, and 479 of them (representing 45.75%) were Qur'anic tutors. Also 68 respondents (which is 6.49%) were conventional teachers, and 114 of them (representing10.89%) were business men and women. Also the table showed 120 respondents (i.e 11.46%) as farmers and 36 of them (which represents 3.44) as mouse wives.

The table again indicates that all the respondents were matured people and that majority of them were married individuals. 667 of them (63.71%)were married, and211 of them were yet to get married. Similarly, 110 of the respondents (which represent 10.51%) were divorced Muslim women, and 59 of them (representing 5.54%) were widow. This implies that the responses (data) provided was obtained from the matured, adult and exprienced Nupe Muslims who were aware of the cultural practices of Nupe Muslims. Also, from the data collated, it indicated that the majority of the respondents were not only married people but that they were blessed with children.

Table 4.4: Educational Background

Variable	Frequency	% of the Respondents
Educational Background		
Qur'anic/Islamic Education	265	25.31
Western (Secular) Education	116	11.08
Both Islamic and Secular Esducation	645	61.60
None	21	2.01
Highest Educational Qualification		
Primary	20	1.91
J.S.S.	120	11.46
WAEC/SSCE and its equivalent	280	26.74
N.C.E./N.D/Diploma	304	29.04
Degree/HND and above	251	23.97
Others	72	6.88

Source:QAIICPNP, 2014.

The table (4.5), above reveals the educational background of the respondents at the time of conducting this research. 265 have acquired Islamic education (representing 25.31%), 114 respondents (representing 11.08%) have acquired Western or Secular education, 645 respondents (representing 61.60%) have acquired both Islamic and secular education. And 21 of them (which represent 2.01%) have not acquired any type of education. The table further shows the level of education acquired by the respondents. 20 of the respondents (representing

1.91%) acquired only primary school education. 120 (11.46%) and 280 (26.74%) of the respondents have acquired JSSE and SSCE respectivey. And304respondents(representing 29.04%) have obtained various certificates ranging from NCE, ND or Diploma. Similarly 251 of them (representing 23.97%) have attained higher level of education and 70 of them (6.88%) either posses various certificates other than the ones identified or mentioned above or have not obtained any but could only read and write. Thus the table reveals that almost all the respondents are educated, learned or lettered people.

4.2.2Section' B' Analysis of Responses

As already stated earlier on, this Section is concerned with the detailed examination of the designed questions comprising forty two (42) structured items. The items were divided into subsections (columns) seeking for various information concerning the research topic. The items were structured in 3-points likert rating scale format. Each constituted an option or statement followed by three (3) alternative likely answers. The respondents were only required to tick any of the options that reflects or corresponds to their opinion. The options include;

A – Agree

UD – Undecided

D – Disagree

After the questionnaires were administered and data collated, each item of the questionnaire was critically examined in order to be sure that they were properly

completed. The items were then scored in this manner; any "A" which was ticked against any statement was scored '2' while UD, D, of such item were awarded '0'and '1' respectively. This means that the response value of the item were in this manner; A = 2, UD = 0, D = 1. But where a respondent failed to tick any column of a particular item of question or even tick more than one column against a particular item, such item was discarded scored '0' mark. This is because the researcher assumed that such respondent lacked the idea about the statement under consideration. The scores were thus summed up. In this section therefore, the analysis of data gathered from respondents in the course of the study were presented. The informations obtained are quantified and presented in tabular form.This notwithstanding, the entire section is sub-groped into various sections. Each section focuses on certain issue or aspects of cultural practices or mode of behaviours. For example, section B^1 focused on the belief (*Iman* of Nupe Muslims), B^2 focused on *Salat* (devotional acts) and B^3 addressed the issue of *Zakat* and other forms of Muslims' income or earning. Theclassification of Questionair further includes section B^4 which focuseed on *Sawm* and *Hajj* observance, B^5 dealt with Nupe Muslims' socio-cultural practices, B^6 was concern with general sources of their income (business transactions) and the last section (B^7) focused on Nupe administrative system (i.e. Nupe polity or leadership system). However, each table is followed with analysis and interpretation supported or substantiated with Islamic teachings. Thus, the following table

shows the opinion of respondents over the belief of Nupe Muslims and their practices.

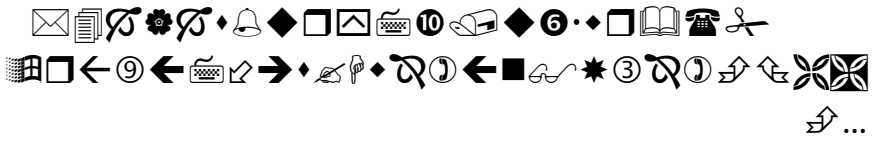
Table 4.5: Nupe Muslims and the Belief in Allah (*Tauhid*)

Variables	Responses	Frequency	% of the Respondents
Belief in the Unity (Oneness) of Allah	A	1,033	98.66
	UD	000	00
	D	014	1.34
Acceptance of Islam as a monotheistic religion	A	1,007	96.18
	UD	000	00
	D	040	3.82

Source: QA11CPNP, 2014.

The table (4.6), above revealed that 1,033 respondents (representing98.66%) agreed that Nupe Muslims belief in Allah and His Oneness (Unity of Allah – *Tauhid*). It further shows that Nupe people posses firm belief in Allah. While 14 respondents (representing1.34%) disagreed. This shows that Nupe Muslims believe in the Unity of Allah. Before the appearance of Islam in Nupe land, Nupe people believed in Allah (i.e *Soko*), as the Creator of the universe but such believe did not recognized His Unity (i.e the One, [*Ahad*]). Thus, the above table indicates that Islam has impacted the belief of Nupe people as they now firmly accepted the Uniqueness of *Allah*.

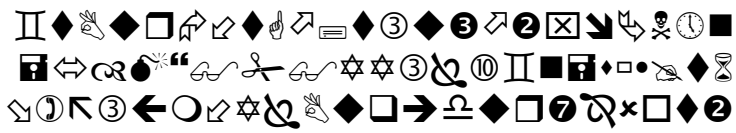
The table also indicates that 1,007responndents (representing 96.18%) agreed that Nupe Muslims recognized and accepted Islam as a monotheistic religion which requires worshiping nothing except Allah alone.The Noble*Qur'an* ordained that Allah alone deserved to be worshiped. Allah says:



> And your Lord has decreed that you worship none but Him... (Qur'an 17:23).

The above verse explains the spiritual and moral duties of a Muslim. It teaches that Allah alone is worthy of worship.

However, 40 respondents (i.e 3.82%) disagreed with the view. This indicates thatdespite the fact that the maojority of Nupe people accepted and recognized Islam as a monotheistic religion, there are few of them that are still considering the traditional belief that was in existence prior the advent of Islam in Nupe land, (i.e belief in dieties).This shows the position of some Nupe Muslims in their belief and practice of Islam. It shows that the belief of such few Muslims is not complete (i.e not wholly). On this type of cultural attitude, Abdullahi (1989) asserted that a Muslim does not claim to have a religion peculiar to himself. Islam is not an ethnic religion rather it is the truth taught by all the inspired Books. In essence,acceptance of truth amounts to consciousness of the will and plan of *Allah*(SWT) that require total submission to that Will and Plan.Allah is sayingin the Glorious Qur'an:





And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. (Qur'an 3:85)

The above verse implies that the acceptance of anything or religion by any believer other than Islam makes him to be a loser, and he will be accomudated in the hell fire on the day of judgement. This therefore, shows the need to intensify *da'awah* and admonision especially on the significance of *Iman* (faith) to a believer in the area under research.This not withstanding, Islam has impacted on the cultural attitude of Nupe people of worshopping various objects and dieties.

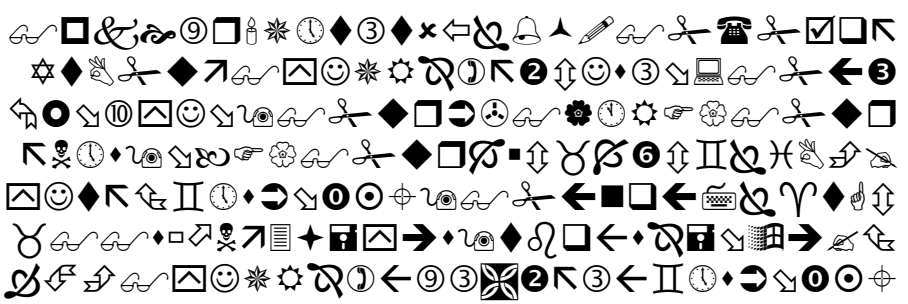
Table 4.6: Cultural Belief and Practice of Divinition, Gboya, Gunu, Gani, and Kuci.

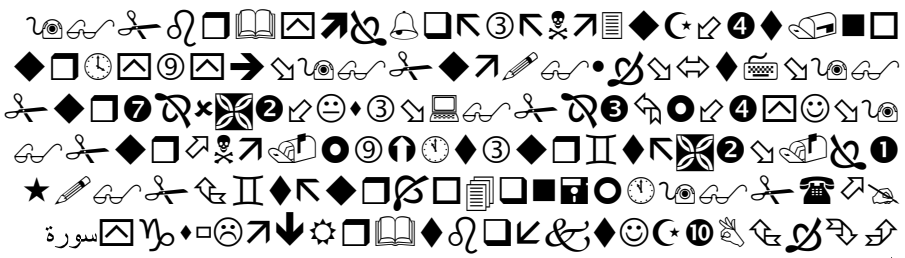
Statements/Variables	Responses	Frequency	% of the Respondents
Nupe people still belief in divination and its practice (i.e. *Eba-san* and *Hati- jin*, etc.)	A	737	70.39
	UD	000	00
	D	310	29.61
The practice of *Gboya*, *Gunu*, *Gani* and others still have place in the belief of Nupe Muslims.	A	413	39.45
	UD	005	0.48
	D	629	60.08
Ancenstry belief and its position (i.e. *Kuci* and their power) is still held high and regarded in the religious belief of Nupe Muslims.	A	403	38.49
	UD	000	00
	D	644	61.51

Source: QAIICPNP, 2014.

It should be recalled that prior to the advent of Islam in Nupe land the above named cultural practices were enshrined in their traditional belief. Thus the Table

above shows various submissions made by respondents concerning the belief and practice of Nupe people on fortune-telling, the practice of *Gboya, Gunu, Gani* and belief in spiritual power of ancestors as well. The fortune-tellers claimed to possess the Knowledge of unseen, and they pretend to know the past and future occurrence either through incarnations or their contact (i.e discussions) with *Jinn*.A total number of 737 respondents, (representing 70.39%) agreed that up till now the belief and practice of divination or fortune telling (*Eba-san,* or practice of *Hati* and others) is found or identified withsome Nupe Muslims. This clearly show that though majority of Nupe people are Muslims, thesepractices still exist in Nupe land.However, 310 respondents (which represents 29.61%)disagreed that Nupe Muslims belief and practice divination. This table indeed reveals that the faith of some NupeMuslims is in a serious danger because in Islam belief in fortune-telling is regarded as act of *Shirk* or disbelief. From the responses, it is clearly shown that despite the fact that the majority of Nupe people are Muslims, yet some of them still patronize soothsayers (for forecast) for one reason or the other. By implication, this demonstrates that the faith (*Iman*) of a significant number of Nupe Muslims is weak. On a general note, the act of soothsaying or divination is totally against the teachings of Islam. Allah says:




المائدة :90

> O you who believe! Intoxicant (all kinds of alcoholic drinks), and gambling, and *Al-Ansab* and *Al-Azlam* (arrows for seeking luck or decision) are an abomination of shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.
>
> Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling and hinder you from remembrance of Allah and from *As-Salat* (the prayer). So, will you not then abstain? (Qur'an 5:90 – 91).

Theaboveverse clearly counted *al-Ansab* and *al-Azlam* (arrows) as abomination. Also it condemns all superstitions. People mostly resort to some of these things to either be briefed about future or ascertain certain things or issues. Abdullahi (1989) has rightly described the situationas he said the arrows are used for divination – for ascertaining lucky or unlucky moment or learning the wishes of gods or dieties as to whether men should undertake certain action or not.

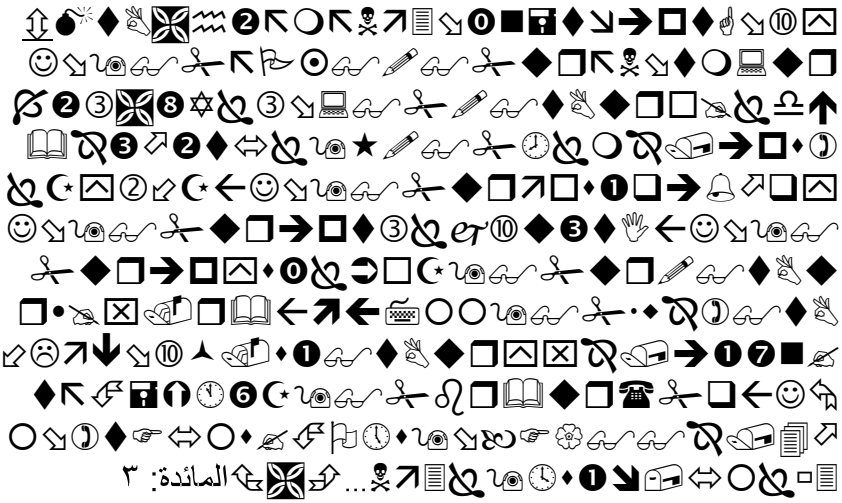
Certainly, the position of Islam on this issue is clear – i.e. it is unlawful. In *Hadith* the Prophet (SAW) says:

> On the authority of Abdullah who said: Whoevergoes to a soothsayer or a magician and believes in what he says had denied what was revealed to Muhammad (SAW). (Trasmitted by al-Bazzar, Masnad al-Baz

The above *Hadith* shows that both soothsayers or diviners and their patronisers are the same and would receive or face the same penalty on the day of judgement except they repent. This indeed calls for intensive *Nasiah* (admonition) on the observance of *Istikhara* which Islam recommended.

The table further shows some of the cultural practices that are observed in Nupe land. It includes*Gboya, Gunu, Gani* and others. These cultural practices as already explained in the literature review were observed in Nupe land before Islam. They were regarded as religious and ceremonial acts. Responding to the questions on these cultural practices, 413 respondents (i.e. 39.45%) agreed that these cultural behaviours are still being observed along with the practice of Islam (i.e. Islamic teachings). And 5 respondents (0.48%) remained undecided. The implication of this on the life of Nupe Muslims is that it leads to waste of time or takes away their mind from serious issues or meritorious acts, e.g organizing or attending Islamic gathering and reading or listening to the recitation of Qur'an, etc.The table also showed629 of the respondents(which represent 60.08%) disagreed that these cultural practices are being observed. This indicates that, despite the fact that the majority of Nupe people are Muslims, yet some of them still observe the practices like*Gboya, Gunu, and Patigi Regata* etc.that are not in the interest of Islam because such practices involve certain actions, sacrifices, incarnation or use of terms which recognize the power of things or deities than the power of Allah.That is, when these cultural practices are to be observed, animals are killed or sacrificed and names of various spirits and local phrases are invoked

indicating that these things are powerful and are capable of tackling issues or problems.This implies that such sacrifices are done for things other than Allah, and such action or behavior is sinful. In Islam, actions (sacrifice inclusive) are directed toward *Allah Ta'ala*, i.e. for the sake of *Allah*. Allah says:



> Forbidden to you (for food) are: *Al-Maitah* (the dead animals – cattle – beast not slaughtered), blood, the flesh of swine and that on which Allah's name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, eaten by a wild animal, unless you are able to slaughter it (before its death), and which is sacrificed (slaughtered) on *An-Nusub* (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun*(disobedience of Allah and sin)… (Qur'an 5:3).

Also in the Hadith, it is reported that:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَ زَيْدَ بْنَ عَمْرِو بْنِ نُفَيْلٍ بِأَسْفَلِ بَلْدَحٍ قَبْلَ أَنْ يَنْزِلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَحْيُ فَقُدِّمَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُفْرَةٌ فَأَبَى أَنْ يَأْكُلَ مِنْهَا ثُمَّ قَالَ زَيْدٌ إِنِّي لَسْتُ آكُلُ

مِمَّا تَذْبَحُونَ عَلَى أَنْصَابِكُمْ وَلَا آكُلُ إِلَّا مَا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ(رواه البخارى)

Narrated Abdullah bin "Umar (RA): Allah's apostle (SAW) said that he met Zaid bin 'Amr Nufail at a place befor Baldah and this had happened before Alah's apostle (SAW) received the Divine inspiration. Allah's apostle (SAW) presented a dish of meat (that had been offered to him by the pagans) to Zaid bin Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you slaughter in your an-Sab, nor do I eat except that on which Allah's Name has been mentioned on slaughtering. (Transmitted by Bukhari; Sahih al-Bukhari, No. 3826, p.316, Vol. 2.)

The above*Hadith* did not only condem taking any meat or food prepared for the sake of anything other than *Allah* but it generally teaches against practices that involve sacrifices which are not within the teachings of Islam.

Relatedpractice contained in the table above and analysed is the ancestral belief. 403 respondents (which represents 38.49% agreed that the position of *Kuci* (ancestors) is still being upheld among some of the Nupe Muslims. While 644 respondents (representing 61.51%) disagreed that believe in the spiritual power of departed souls of ancestors has any bearing in the daily practice of Nupe Muslims. Thus the belief and regard for fore-fathers in Nupe land is much considered that up till now some Nupe Muslims remain conservative to some cultural practices emanated from the traditional belief that ancestors posses some spiritual powers. As such acting contrary to their cultural legacies, one may likely not prosper, or may forfeit (loose) their blessings or may even annoy them. This implies that the *Iman* (*Tauhid*) of these Nupe Muslims is weak. In Islam, the only cultural legacy

to be adapted and followed is that of *Ar-Rasulullah* (SAW) and his *Sahabah* (Companions). The Messenger of Allah (SAW) said:

حدثني يحيى بن أبي المطاع قال
: - سمعت العرباض ابن سارية يقول قال فينا رسول الله صلى الله عليه و سلم ذات يوم فوعظنا موعظة بليغة وجلت منها القلوب وذرفت منها العيون . فقيل يا رسول الله صلى الله عليه و سلم . وعظتنا موعظة مودع . فاعهد إلينا بعهد . فقال (عليكم بتقوى الله . والسمع والطاعة وإن عبدا حبشيا . وسترون من بعدي اختلافا شديدا . فعليكم بسنتي وسنة الخلفاء الراشدين المهديين . عضوا عليها بالنواجذ . وإياكم والأمور المحدثات . فان كل بدعة ضلالة.(رواه إبن ماجه وقال حديث حسن صحيح).

Yahya bin Abu Muta said,"I heard "Irbad bin Sariya as saying,"One day Allah's Messenger (SAW) got up and delivered a profoundly effective sermon to us" the hearts softened and eyes welled up with tears thereby. It was said" Allah's Messenger! You have delivered to us a farewell sermon.So enjoine upon us some duty."He remarked,"God-consciousness, listening to (commands of those at the whelm of affairs) and the compliance (thereof) and obligatory duties fore you, even if he (the ruler) be an Abyssinian slave. Very soon, you would see tremendous controversy after me.At that juncture, it is incumbent upon you to adhere strictly to my *Sunnah* and the *Sunnah* of the rightly guided calphs. Hold fast that with teeth and pursue not the affairs of innovation for every innovation is straying from the right path. (Transmitted by Ibn Majah he said that it is a sound and correct *Hadith*. Sunan Ibn Majah, No.42, p.19, Vol.1 and Arba'un Hadith; Al-Nawawi: 40 *Hadith* Collection, No.28, p.40.)

From the above*Hadith* it can be noted that Islam gives equal dignity and recognition to all categories of people irrespective of their origin or status, dead or alive. This is so glaring that even a slave enjoys a respectable status and can rise

to any height provided he deserves it. So the belief in fore-fathers that affect the teachings of Islam weakens the faith – *Iman bi-llah*.

Table 4.7: Nupe culturalBelief in the veneration of Jinn (Demon) and Superstitions and its Effect on religious practices

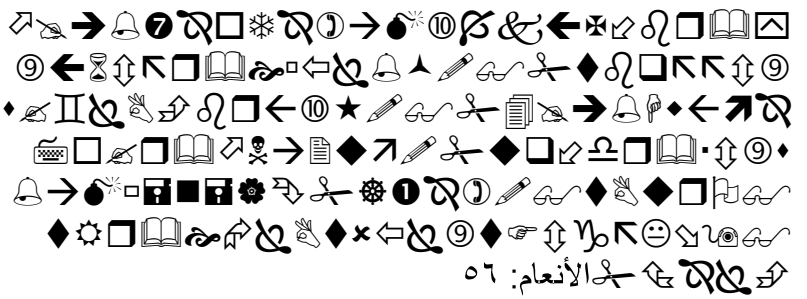
Variables/Statement	Responses	Frequency	% of the Respondents
The belief in veneration of*Jinn* (demon) is still affecting the religious belief of Nupe people.	A	610	58.26
	UD	000	00
	D	437	41.74
The belief that spirits are responsible for good fortunes or calamities is still considered by Nupe Muslims.	A	612	58.45
	UD	000	00
	D	435	41.55
Superstitious belief influences decision taking on daily practices of Nupes	A	318	30.37
	UD	000	00
	D	729	69.63

Source: QAIICPNP, 20014.

The table 4.8 above shows that demonic believe is still affecting the Islamic believe (*Tauhid)* of some Nupe people in Nupe land. From the total population of respondents, 610 of them (representing 58.26%) agreed that belief in the veneration of*Jennuzhi* (Nupe– demons) still has a place in the life of some Nupe Muslims. The table futher shows that437 respondents (which represents41.74%) disagreed that such believe exist in their believe.This type of cultural attitude has implication in their religious belief because it renders them nominal Muslims and in Islam,this type of attitude amounts to *shirk*. This shows the need to intensify *da'wah* on thesignificance of *Tauhid* and *Taqwa* (*Allah's* consciousness).

Similarly, the table shows that 612 respondents (i.e. 58.45%) agreed thatveneration of demon or spirits led to the belief that they determine or are

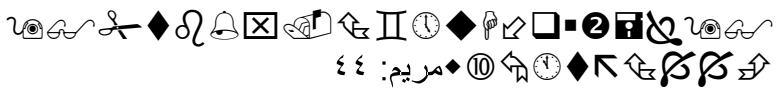
responsible for fortunes; good or bad, whereas 435 of them (representing 41.55%) disagreed that demon orspirits are determiners of fate. It should be recalled that before the advent of Islam in Nupe land belief in spirits was part of traditional belief of Nupe people.They regarded demon and patronizedthem because they (Nupe people) considered the demons or spirits to be energetic and forceful beings who can influence or determine matters supernaturally. Thus they stick to this believe as they beseech them(their names) severally seeking for help or solution of their daily problems. Thus, the table above shows such cultural print in the religious life of some Nupe Muslims. As earlier explained, it demonstrates weakness in their faith. This indeed contravened the teachings of *Qur'an* and *Sunnah of Rasulullah* (SAW). *Allah Ta'ala* says:



> Say (O Muhammad, SAW): I have been forbidden to worship those whom you invoke (worship) besides Allah. Say I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided. (Qur'an 6:56).

In another verse of *Qur'an al-Karim*, it states:





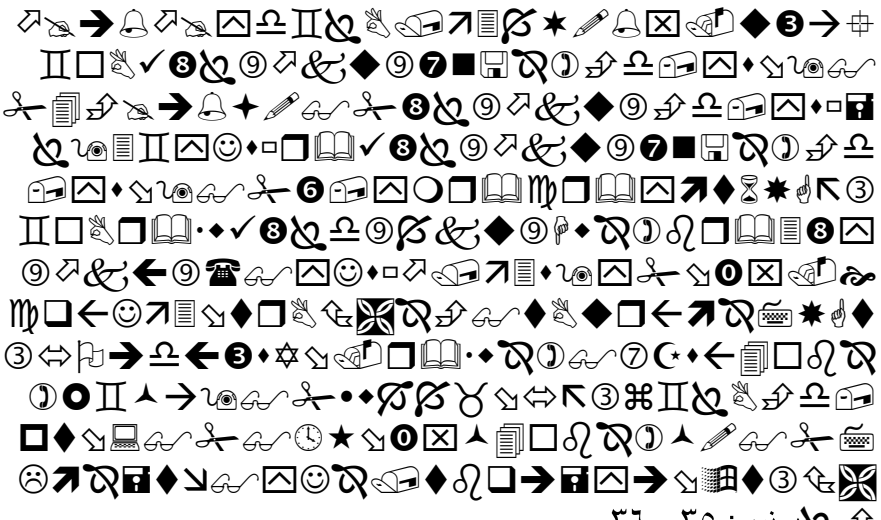
O my father! Worship not *shaitan* (Satan). Verily Satan has been a rebel against the Most Gracious (Allah). (Qur'an 19:44)

Theabove verses clearly teach against act of either worshipping or invoking *shaitan*/demons. They are equally creatures that can neither assist themselves nor others. It is required or expected of Muslims that they believe that Allah (SWT) is the Lord and Owner of the Attributes of the absolute completeness like being the Creator (*Khaliq*), the Strong (*Qawiyyu*), the Determiner (*Qadr*), and the Mighty (*'Aliyyah*) etc. Abubakar (2007) submitted being *Allah T'a'ala*) the Lord of Universe (*Rabbul 'Alamin*) is an unquestioned issue and without any doubt. The Lord who rewards the good doers and punishes the wrong doers deserves to be worshipped by the creatures, and these creatures must testify that He is their Lord (*Rabb*) by obeying Him, loving Him, glorifying Him, sanctifying Him, devoting themselves to Him and above all fear Him.

The table also indicates that superstition is another aspect of belief affecting the belief of the Nupe people. 318 respondents (i.e.30.37%) agreed that superstitious believe influence some Nupe Muslims in taking certain daily practices and decisions. Whereas 729 of them (which represents69.63%) disagreed that superstition has influence on the Nupe Muslims in determining their daily practices and decisions. In some Nupe Communities certain places can not be visited by certain group of people. For example, in some settlements a

newly married woman is not expected to cross a stream or river until she begets a child because it is believed that if she crosses a stream before her first delivery, she will be barren. So also, children are not allowed to take certain food, e.g egg, big rats, or tortoise etc. believing that they (children) will either steal or become stuborn, arrogant or be affected with one type of sickness or disease. Also they superstitiously believed that a child born on Tuesday is naturally savedfrom kinds of enemies particularly, from those who claimed to possess magic powers: witches or wizards, etc. Such a child is referred to as *Egi talata*

In most cases superstitions are based on fancies that have no any substantial root or backing from any divine source. Rather it emanates from disbelief and *shirk* (associating partners to Allah). Allah says:



يونس: ٣٥ - ٣٦

Say: Is there of your (Allah's so called) partners one that guides to the truth? Say; it is Allahwho guides to the truth. Is then he who guides to the truth more worthy to be followed, or he who

> finds no guidance (himself) unless he is guided? Then what is the matter with you? How judge you?And most of them follow nothing but conjectures. Certainly, conjecture can be of no avail against the truth. Surely, Allah is All-Knower of what they do. (Qur'an 10:35 – 36).

The above verseindicates that superstitious believe has neither base nor backing in Islam. And it guides no one to reality or truth. It rather leads to astraying and disbelief.The general information contained in the above table indicatethat though Nupe people believe in Allah, yet there is evidence of weakness of *Iman* of significant number of them.This therefore, calls for *Nasiha* on the need for complete faith in *Allah* and full submission to Him and adaption of traditons of *Ar-Rasulullah* (SAW).

Table 4.8: Native Medicinal Practice among Nupe People (Muslims)

Variables/Statement	Responses	Frequency	% of the Respondents
Native medicinal practice(*cigbe-jin*) is still held among the daily practices of Nupe Muslims.	A	957	91.40
	UD	000	00
	D	090	8.60

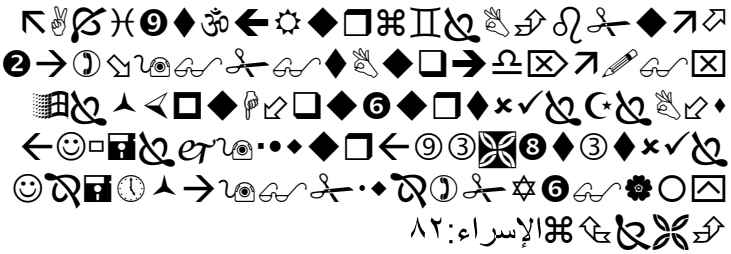
Source: QAIICPNP, 2014

The table above shows that 957 respondents (representing 91.40%) agreed that the native way of healing or medicinal practice (*Cigbeji* – Nupe) still occupies a great position in the daily practices of the Nupe Muslims. That is, the cultural practice of healing or medication and cure of sick people is still being held in the daily practices of Nupe people. And 90 respondents(which represent 8.60%) disagreed with the view. To them, the practice is not as overwhelmingly agreed by the majority of the respondents, perhaps they looked at it from persepective of

individual businesses and that is, it is not every body's business. But the majority (of respondents) might see it as a practice identified with Nupe people. Before the appearance of Islam in Nupe land the practice of healing or medication was part of their cultuaral practices which apart from the use of herbs, involved sacrifices, incarnations or personifications,visiting and honouring of certain places, e.g *Ndaduma, Gunu,* etc. Also it involved placing or putting things like cowries or food items before fctching herb or grass to be applied or used for healing (medication).

However, Islam welcomes medicinal or herbal practices. It has however, impacted on the Nupe cultural or native practice of medication by sanitizing it through its teachings. As the practice is still being held among the daily practices of Nupe people, it is now practiced through the use of herbs and prayers.To this end, Imam Hafiz (2008) identified three ways of curing people in Islam. He said that the Messenger of Allah (SAW) recommended three types of medication and curing the sick people: the first of which is the use of herbs, the second is the invocation and the third is a combination of both natural herbs and invocation.That is, the medication is done either through the use of herbs or prayers or through the combination of the two. More so, Islam refutes the practice that encourage *shirk* or go against Islamic monotheism. Similarly, it condemns those who claim that Islam is a religion of rituals performed in worship. Generally, Islam recognizes the cure of physical ailment which attack and harm

the body and alter the normal functions of human parts. It is said in the Noble Qur’an:



> And We send down from the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the *Zalimun* (polytheists and wrong doers) nothing but loss. (Qur'an 17:82

Theabove verse of theGlorious*Qur'an* teaches that as *Qur'an* contains words of guidance (in all matters) so also it contains treatment for various problems and diseases. Imam Hafiz (2008) submitted that Allah's words hold the definitive truth, the perfect immunity, correct guidance and overwhelming mercy.

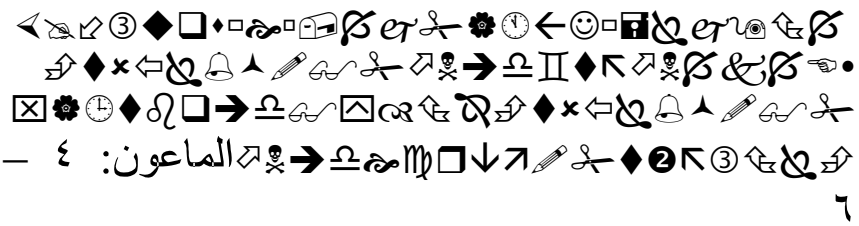
Table 4.9: Regular and Timely Performance of *Salat*congregationally or individuallyabolished the worship of objects or dieties.

Variables/Statement	**Responses**	**Frequency**	**% of the Respondents**
performance of*Salat* congregationally has wiped out different forms of ritual practices and festivals (i.e *zhizhi*)	A	978	93.41
	UD	000	00
	D	069	6.59
Periodical performance of*Salat* has abolished the worship of objects and dieties (*eyanwo*), e.g *bakonbagi*, *elo* etc.	A	938	89.59
	UD	000	00
	D	109	10.41
Position of *Imam* (*Liman*) over shadows the traditionalleader's impacton socio-religious activities.	A	900	85.96
	UD	000	00
	D	147	14.04

Source: QAIICPNP, 2014.

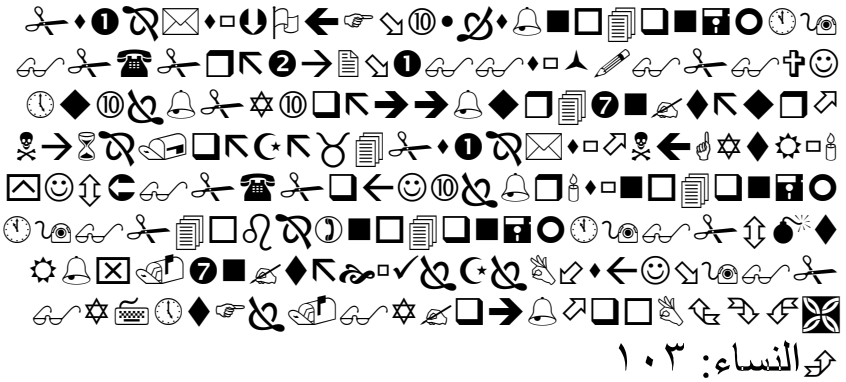
The table (4.10), indicates that 978 respondents (representing 93.41%) agreed thatcongregational performance of *Salat* has indeed replaced different forms of worship in Nupe land. This shows that *Salat*has wiped out the realm of Nupe traditional religion and its basis of rituals (*zhizhi*). And 69 respondents (representing 6.59%) disagreed with the view.That is 69 of the respondents observed that *Salat* is not observed in congregation. This implies that some Nupe Muslims do not know or fail to realize the benefit and importance of congregational prayer.Therefore, they need to be admonished through *da'awah*.

Also from the table, 938 respondents (which represents 89.59%) agreed that periodical performance of *Salat* has completely wipped out the worship of objects and dieties (*eyanwo*), e.g *Tsako, Sogba, Elo and Mamagi*, etc.And 109 respondents(representing 10.41%) disagreed.This indicates that some Nupe Muslims are neither conscious nor mindful of the prayers at its stipulated time. However, the implication of the table (or information) is that there are some Nupe Muslims who are unserious about their *Ibadah* (devotional act, e.g *Salat*).Infact, such attitude is sinful. They are exhibiting the cultural attitude of conducting worship at convinience. So they delay prayer to their convenient time. And*Allah* (SWT) warns against delaying *Salat* without any acceptable reason. He says:



> So woe to those performers of *Salat* (prayers) (hypocrites).
> Those who delay their Salat (prayers from their stated fixed times).
> Those who do good deeds only to be seen (of men). (Qur'an 107:4-6)

The above verses of the Glorious*Qur'an* expressly described those that are not mindful of their prayers as people who are committing sin against *Allah* and will be punished accordingly. Ash-Shawkani (n.d) explained it to mean those that are unserious about their *Salat*, and even if they do, they are careless or leave out the essential aspects of it. Al-Qurtabi (n.d) quoted Ibn Abbas saying that they are hypocrites. Moreover, *Salawat* (prayers) are timely fixed. Thus it is not befitting for any Muslim to observe it at his will or convenient period except out of necessities. For example, if sleep over takes one or put under duress. Allah says:



> When you have finished *As-Salat* (the congregational prayer), remember Allah standing, sitting down, and (laying down) on your sides, but when you are free from danger, perform *as-Salat* (*Iqamat-as-Salat*). Verily, *as-Salat* (the prayer) is enjoined on the believers at fixed hours. (Qur'an 4:103)

Expantiating further the fixed periods for *Salat*, the Prophet (SAW) is reported saying:

عن عَبْدِ اللَّهِ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ قَالَ الصَّلَاةُ عَلَى وَقْتِهَا(رواه البخاري)

Narrated Abdullah (RA):"I asked the Prophet (SAW) which act (of Ibadah) is more desirable in sight of Allah? The Prophet said; to perform salat (prayer) at its fixed time. (Transmitted by Bukhari; Sahih al-Bukhari, No.527, p.102, Vol. 1.)

In another *Hadith*, the Prophet says:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ـصلى الله عليه وسلم قَالَ « وَقْتُ الظُّهْرِ تَطْلُعِ الشَّمْسُ (رواه مسلم)

Narrated Abdullah bin 'Amr (RA) that the Prophet (SAW) said: "The time of the noon prayer is when the sun passes the meridian and a man's shadow is the same length as his height, so إِذَا زَالَتِ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ يَحْضُرِ الْعَصْرُ وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ وَوَقْتُ صَلاَةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ وَوَقْتُ صَلاَةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الأَوْسَطِ وَوَقْتُ صَلاَةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ مَا لَمْ

long as the time for afternoon prayer has not come; the time for the afternoon prayer is as long as the sun has not become yellow, the time of the sunset prayer is as long as twilight has not ended; the time of the evening prayer is up to midnight and the time of the morning prayer is from the appearance of dawn, as long as the sun has not risen". (Transmitted by Muslim; *Sahih Muslim*, No. 1423, p.106, Vol. 8.and*Bulugh al-Maram*, No. 163, pp. 68 – 69.)

The quotations referred above are explicit about the fixed times of prayers. It is a divine order and therefore become mandatory upon the Muslims (Nupe Muslims inclusive) to be guided by it.

The table further shows the responses of the respondents concerning the impact of *Imam* (*Liman*) on the life of Nupe Muslims. Culturally, Nupe people regard and respect their traditional leaders. And before the advent of Islam in Nupe land, the consent or decision of the leaders was the final and became binding on the followers.The followers saw nothing wrong in whatever action taken then by their leaders. With the advent of Islam, the position of an *Imam* came in replacing the position of *Zhigi* i.e the Shrine head. The table shows 900 respondents(which represents85.96%) agreed that the Nupe Muslim view *Imam* as not only a leader leading prayers but also has some other socio- religious functions. Thus in Nupe community, the *Iamamship* position is so considered and regarded that even the traditional leaders (local leaders) resort to them and sometimes comfide with them in several public and religious matters. This is in recoginition of the fact that in some cases Nupe people listen to their *Imams* than the traditional or local leaders.And147 respondents (representing 14.04%) disagreed with the view. This clearly shows that there are still some Nupe Muslims who are not adequately informed (educated) or not essentially cleared about the religious responsibilities of an *Imam*. Essentially, an *Imam* is not only to lead in prayers but he is to guide, direct, admonish and serve as a role model to others. The table generally, indicates that the institution of *Imam*Position has

abolished the position of *Zhigi*, i.e the shirine head who oversee the affairs of Nupe traditional religion.

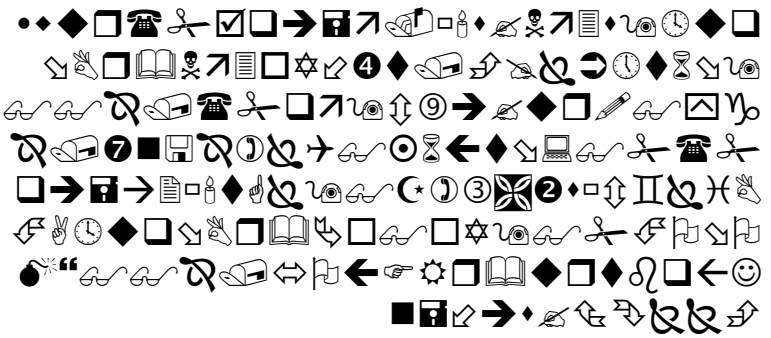
Table 4.10: Regular Payment and distribution of *Zakat* and Others have abolished *Edu-dan* (traditional way of Money extortion by Shirine head or leaders).

Variables / Statements	Responses	Frequency	% of the Respondents
Payment of *Zakat* regularly repealed *Edu-dan* and *Efu-jin*.	A	919	87.77
	UD	003	0.29
	D	125	11.94
Distribution of *Zakat* among the *Qur'anic* recipients has wiped out the attitude of hoarding (*Al-Kanz*) and selfishness of leaders, e,g *Zhigi*	A	730	69.72
	UD	002	0.19
	D	315	30.09

Source: QAIICPN, 2014.

The table (4.11) above reveals that 919 respondents (which represents 87.77%) agreed that the regular payment of *Zakat* by Nupe Muslims has checked the cultural act of*Edu-dan* and*efu-jin* in Nupe land. While 3 respondents (representing 0.29%) remained undecided. This perhaps indicates that they have no idea concering the view or decided to be neutral. This shows the need for more awareness on the importance of *Zakat* and its regular payment. The table also shows 125 respondents (representing 11.94%) disagreed with the view. Just as other cultural practices observed in Nupe land before Islam, there was the practice of extortion of Money or akind of taxation imposed on people by the traditional leaders. This kind of taxation does not separate those that have the means and those that have not. Also, the Shrine heads did orderd certain amount of money or

food items to be brought to shrine claiming that gods need such and such item or money. And properties were usualy used by the shirine heads even though they may claimed that they were used for gods.This table therefore, indicates that, though the institution of *Zakat* has abolished all forms of traditional or cultural extortion of wealth in whatever form, there are some Nupe Muslms (though in few in number) who are still adhering to the cultural practice of extortion, e.g some native medicinal practitioners and so called*Ulama* who take part in divination doassign certain amount of money to be paid or given out as *Zanka* or *Sadaka*, (Nupe pronouciation). This is not in tune with the Islamic injunctions because it amounts to deceit and illegal way of earning or acquisition of wealth. It is an act Islam frowned at and condemned.Allah says;



> And eat up not one another's property unjustly (in any illegal way e.g stealing, robbing, deceiving etc), nor give bribery to the rulers (judges before presenting your case) that you may knowingly eat up a part of the property of others sinfully. (Qur'an 2:188)

The above verse clearly condemned cheating, illegal manner of earning and extortion of Money by those in authority unjustly which emanates from greediness.

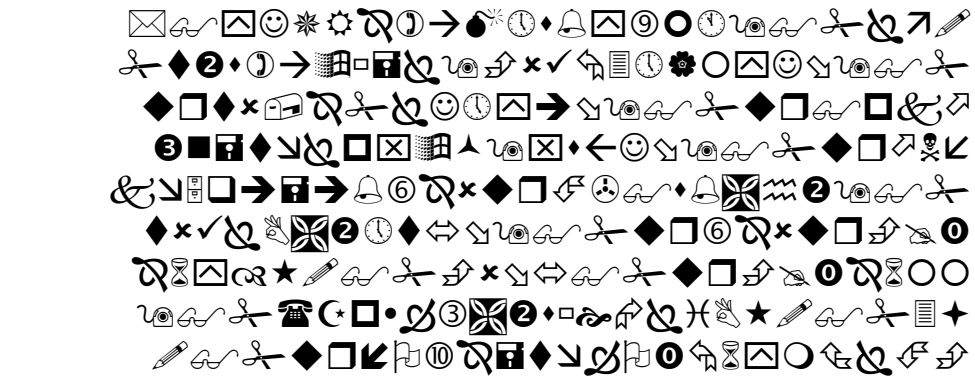
The table also shows the responses of the respondents on the distribution of *Zakat*. It shows that 730 respondents (representing 69.72%) agreed that the attitude of some leaders, e.g*Imams (Limanzhi*) are interfering with the distribution of*Zakat*among the stipulated receipients has been stopped. While 2 respondents(representing 0.19%) remained undecided to the item. And 315 respondents (which represents30.09%) disagreed with the view. This impliesthat the distribution of zakat collected is done according to the Qur'anic injunctions. It should be noted that in some Nupe settlements, *Imams* or *Limanzhi*do greedly interfere with the distribution of *Zakat* by admonishing or calling people (i.e the givers of *Zakat* to consider or recognize them (*Imams*)first or even more. They don't seem to advice the givers of *Zakat* to give it to other beneficiaries, e.g the needy or poor etc. This indeed is an innovative behaviour (*bid'a*) which is against the teachings of *Sunnah*–although they may also be considered or benefit from it considering the nature of their work.Islam is explicit about *bid'a* as the Prophet (SAW) said:

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ- صلى الله عليه وسلم « مَنْ أَحْدَثَ فِى أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ ».(رواه مسلم)

Narrated 'Aishat (RA): "The Messenger of Allah (SAW) said: One who introduces (something new) into this our affair (Islam) which does not exist in it then it must be discarded. (Transmitted by Muslim: Sahih Muslim, No.4587, p.132, vol.5 [Maktaba Shamilah] and Al-Nawawi 40 Hadth, No, 5)

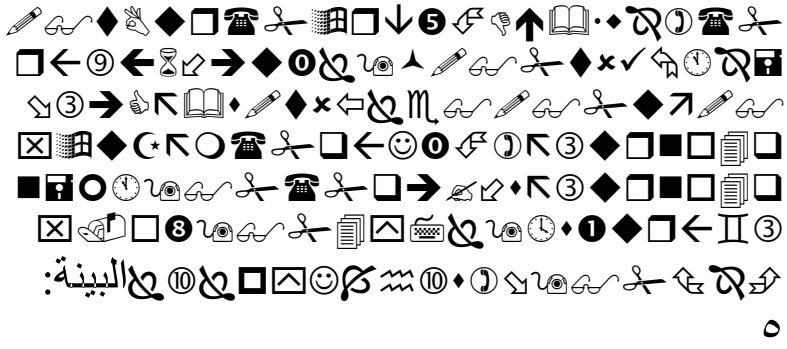
The above Hadith shows that every thing in Islam is complete and clear. Therefore, it does not admit any change and amendments. As such the attitude of *Imams*dominating or greedly hoarding it for their personal use only at the expense of other recipients goes contrary to the teachings of Islam.

In the Noble*Qur'an*eight (8) categories of people are identified to be given *Zakat* collected. They include : Poor(*Fuqara*), the needy(*Al-Masakin*), and those employed to collect it (*Al-'Amilina 'alaiha*), use to attract the hearts of those who have been inclined towards Islam (*Al-Mualifat Qulubuhum*), to free the captives (*Ar-Riqab*), those indebted (*Al-Ghamirin*), for *Allah's* cause (*fisabilillah*), and a wayfarer (*ibn Sabil*). The stipulated receipients are explicitly mentioned and contained in *Surat-at-Taubah*:



> *As-Sadaqat* (here it means *Zakat*) are only for the *Fuqara* (Poor), and *(the needy)*, and Al-Masakin (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's cause (i.e for *Mujahidun*-those fighting in a holy battle), andfor the wayfarer (a traveler who cut off from everything); a duty imposed by Allah, and Allah is All-Knower, All- Wise. (Qur'an 9:60)

The implication of the table shows that people are not adequately informed or educated about the modalities involved in both the collection and distribution of *Zakat*, and about its importance. Similarly the general explanation could be that the collection and distribution of *Zakat* is not comprehensive. Smilarly, the impact of *Zakat* is propably not felt by the people on their socio-economic upliftment. This shows the need, as earlier suggested, of intensive *da'awah*, provision of Islamic Education in the area under research and fear of *Allah* on the part of *Ulama* especialy the *Imams*. In the noble *Qur'an*, *Suratal-BayyinahAllah* said:



> And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him) and perform *As-Salat (Iqamat-as-Salat)* and give Zakat and that is the right religion. (Qur'an 98:5)

In the *Hadith* the Prophet (SAW) said:

> عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمُعَاذِ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ ... فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً

تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ .(رواه البخارى)

Narrated Ibn Abbas (RA):Allah's Apostle (SAW) said to Mu'adh bin Jabal (RA) when he sent him to Yemen,"…tell them Allah has enjoined on them Sadaqa (i.e Zakat) to be taken from the rich amongst them and given to the poor amongst them…" (Transmitted by Bukhari; *Sahih Bukhari*, No.4347, p.72, Vol. 3.)

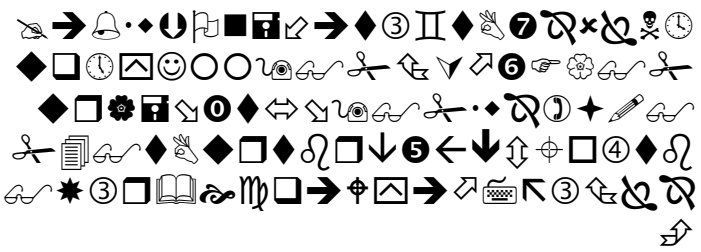
Both *Qur'an* and *Sunnah* have enjoined the payment of *Zakat* by those Muslims who have the means. Therefore it becomes compulsory for Muslims (Nupe Muslims inclusive) to practice it, or ensure its execution as ordained by *Allah* and explained by the Prophet (SAW).

Table 4.11: Nupecultral practice of Giving out Charity as assigned by Forecasters

Variables / Statements	Responses	Frequency	% of the Respondents
Nupe Muslims give out charity assigned by diviners, e.g *Efu*	A	816	77.94
	UD	000	00
	D	231	22.06
Other sources of Muslim income, e.g. kharaj, *Waqf*, *Hiba*, etc. have impacted the traditional way of Nupe income, e.g pawn (*Sofa*), Momey interest (*Shasha*)	A	652	62.27
	UD	000	00
	D	395	37.73
Kharaj (land tax)collection has impacted the cultural way of taxation (*edu-dan*)	A	725	69.25
	UD	000	00
	D	322	30.75

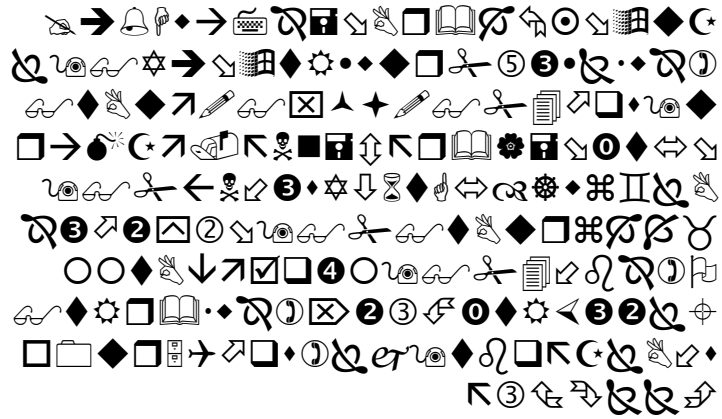
Source: QAIICPNP, 2014

The table (4.11), above indicates that 816 respondents (representing 77.94%) agreed that some Nupe Muslims still give out charity usually assigned by the forecasters or diviners. While 231respondents (which represent 22.06%) disagreed with the assertion. The practice emanated from the cultural practice of Nupe tradition where people consulted diviners/forecasters for divination. It should be recalled that before Islam came to Nupe land there was no any identified practice for giving out wealth (i.e money or other wise) to less prvilaged ones as thought by Islam.What was known then was either individual or community help based on relationship system (i.e *dangi).*Or the practice of taxation (*edu* or *efu*)by either the traditional leaders, shirine heads (*zhigi*) or diviners (*ebasanchi*). And the mode of collection varied from place to place, i.e the amount imposed and collected were not the same.In such circumstances, the diviners instructed their clients or customers to give out such and such item(s) or money as *sadaqa*. This type of charity is referred to as '*zanka'*. But in a situation where the diviner inclines more to traditional practices or orders, '*efu*' is ordered to be done instead of '*zanka*'. This practice was born out of the belief that it brings about prosperity, protection and as well aids in attaining goals. This implies that in Nupe land, some people still consider and respect the information heard from the fortune-tellers. The practice indeed, contravened the teachings of Islam, and it is sinfull. The practioners are committing *shirk.* In the Noble Qur'an, it is stated that Allah alone possesses the knowledge of unseen and He alone can ordain on what to give out as charity or what to be done. Allah said:



Say; none in the heavens and the earth knows the *Ghaib* (Unseen) except Allah, nor can they perceive when they shall be resurrected. (Qur'an 27:65)

In another verse it is stated;



Say (O Muhammad, SAW) I possessno power over benefit or harm to myself except as Allah wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for my self an abundance of wealth, and no evil should have touched me. Iam but a warner, and a bringer of glad tidings to a people who believe. (Qur'an7:188)

Also in the *Hadith* reported by al-Bazaar, it is stated;

عن عبد الله قال من أتى كاهنا او ساحرا فصدقه بما يقول فقد كفر بما أنزل على محمد (رواه البزار)

Narrated Abdullah (RA): "He said whoever goes to a soothsayer or a magician and believes in what he says had denied what was revealed to Muhammad (SAW), (Trasmitted by al-Bazzar, Masnad al-Bazzar [al-Bahr az-Zkhaar],No.1931,p.315,vol.5,Maktaba Shamilah)

The above verses and *Hadith* show that prediction of future by way of divination, consultation of diviners, and complying to their orders or recommendations are abominable acts and amount to disbelief.

While Islam recommends *sadaqa* (charity) to be done voluntarily, it is to be done at individual will and based on ones capability, and not somebody determining it for the doer/donor. In the *Hadith* the Prophet (SAW) said:

عن أبِى سَعِيدٍ عَنِ النَّبِىِّ -صلى الله عليه وسلم قَالَ « أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى عُرْىٍ كَسَاهُ اللَّهُ مِنْ خُضْرِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثِمَارِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَإٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ(رواه ابو داود)

Narrated Abu Sa'id (RA) that the Prophet (SAW) said: if any Muslim clothes a Muslim when he is naked, Allah will cloth him with some of the green garments of paradise. If any Muslim feeds a Muslim when he is hungry, Allah will feed him with the fruits of paradise, and if any Muslim gives a drink to a Muslim when he is thirsty, Allah will give him some of pure wine which is sealed to drink. (Transmitted by Abu-Daud: Sunanah Abu Daud, No.1684. p.55, vol.2. [Maktaba Shamilah] and Bulug al-Maram, No.653, p.136-7.)

In another *Hadith* the Prophet (SAW) said:

حَدَّثَنَا أَبُو صَالِحٍ قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصَّدَقَةِ مَا

تَرَكَ غِنًى وَالْيَدُ الْعُلْيَا خَيْرٌ مِنْ الْيَدِ السُّفْلَى وَابْدَأْ بِمَنْ تَعُولُ"..... (رواه البخاري)

> Narrated Abu Salih: Abu Huraira (RA) narrated to me,"The prophet (SAW) said, the best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should support your dependents first…" (Transmitted by Bukhari: Sahih al-Bukhari, No.5355, p.286, Vol.3.)

The above *Hadith* teaches that giving out *sadaqa* (charity) is an encouraged act of *Ibadah* required to be done willingly to earn *Allah's* favour, mercy*(Rahmah)* and protection as well. Such *sadaqa* is to be given to the prescribed people or those who deserve it, i.e. poor, needyetc. This therefore negates the cultural practice or attitude of anybodyassigning it for somebody to be observed under the disguise of divination.

The table further revealed that 652 respondents (representing 62.27%) agreed that other sources of Muslim income like land tax(*kharaj*),endowment (*Waqf*) and gift or present(*Hiba* or *Hadiya*) and poll tax (*Jizya*)etc. have impacted the life of Nupe Muslims.It has also checked the cultural sources of income, e.g pawn, money interest, etc.While 395 respondents (representing 37.73%) disagreed with the view. The implication here is that a sizeable number of Nupe Muslims are not adequately informed about sources of the instruments used to enhance the Islamic economic system. Only certain percentage of them are aware or conscious about various ways through which the Muslim *ummah* can source for her income

in order to enhance sustenance. This therefore, shows the need for more Islamic orientation and education in the area under research.

The table above (Table 4.11), also indicated that 725 respondents(which represents69.25%) agreed that the *Kharaj* collection is carried out in the Islamic manner and it has also impacted and abolished thecultural practice of extortion of wealth by various community leaders. And322respondents(representing 30.75%) disagreed to the assertion. This perhaps shows that the average Nupe Muslims have little or no knowledge about the position of *Kharaj* and its execution in Islam.

Table 4.12: *Sawm* and *Hajj* Observance

Variables / Statements	Responses	Frequency	% of the Respondents
Nupe MuslimsValue and observe voluntary fast (*Tataw'uh*)	A	934	89.21
	UD	000	00
	D	113	10.79
Nupe Muslim participate avtively in Islamic activities during *Ramadan* fast, e.g attendance of *tafsir* gathering.	A	934	89.21
	UD	000	00
	D	113	10.79
Nupe Muslims recognise*Hajj* as an act of *Ibadah* (worship) that abolished Nupe festivity culturally observed annually, e.g *Zhizhi*	A	1,024	97.80
	UD	000	00
	D	023	2.20
Performance of Hajj is held as a socio-cultural competition than a religious competition.	A	376	35.91
	UD	005	0.48
	D	666	63.61

Source: QAIICPNP, 2014.

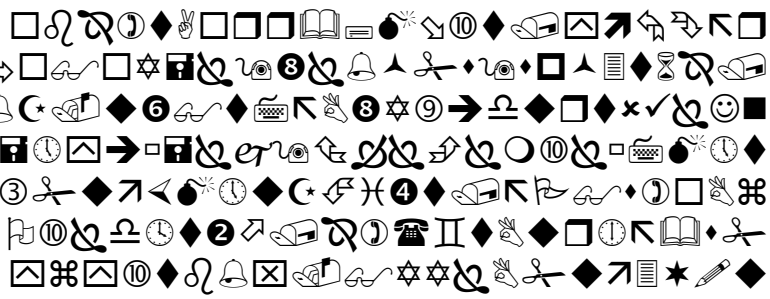
Prior to the coming of Islam into Nupe land, Nupe people believed and practice traditional religion which from Islamic point of viewis *kufr*.As already explained in the preceeding chapter, they worshiped objects and dieties. Also they were fund of visiting shirines at free or idle periods to observe services to gods. Islam, being a religion with complete pact and code of conduct for human endeavours,it containsobligatory and voluntary acts to be observed by Muslims. This virtually cuts across all practices of human endeavours, e.g Prayers, *Sawm* and *Hajj*, etc.Therefore, the table above (4.12) explains section B4 which is concerned with *Sawm* and *Hajj* respectively. The responses provided indicate that 934 respondents (i.e 89.21%) agreed that the Nupe Muslims actually valued and

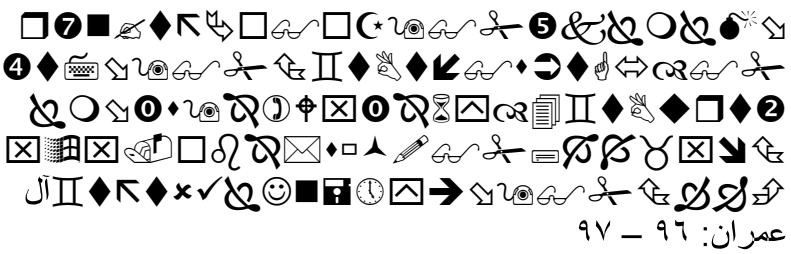
equally observe other voluntary fast apart from *Ramadan* fast which is compulsory upon every matured and sound Muslim. This shows that Nupe Muslims take advantage of their free will and periods to observe voluntary fast to earn more of Allah's favour and get closer to Him. This has actually impacted and abolished the cultural practice of visiting Shrine. 113 respondents (which represent 10.79%) disagreedthat Nupe Muslims value and observe voluntary Fast. This implies that a sizeable number of Nupe Muslims do not observe voluntary Fast other than the obligatory one, (*Ramadan* fast)

Similarly, the table shows that934 respondents representing 89.21) agreed that Nupe Muslims actively participate in the various activities (of *Ibadah*) during *SawmRamadan* e.g. attending Islamic lectures, places of *Tafsir al-Qur'an* (day and night) and feeding and assisting less privileged individual Muslims etc. And 113 respondents (i.e 10.79%) disagreed with the view that Nupe Muslims participate in Islamic activities during *Ramadan* fast. The fact that majority of Nupe Muslims agreed with their involvement in series of activities in the month of *Ramadan* shows that they accept and value *Ramadan* fast as a self discipline act and a pillar in Islam. It further indicates that they aspire to gain more of*Allah's* favour, *Rahmah* and blessing during the month.This implies that the level of Islamic awareness in Nupe land increases during *Ramadan*. However, for the few Nupe Muslims who disagree with their participation in meritorious activities during *Ramadan* fast indicates that some of them are not measuring to the standard in terms of voluntary acts of *Ibadah* required of a Muslim observing the

fast of *Ramadan*. Thus the implication of this is that, they will be losing rewards and favour of Allah that others are earning during the month. This therefore, shows the need to enlighten them adequately on the significance and Allah'sfavour to be gained during *Ramadan*.

The table further shows that1024 respondents (which represents97.80%) agreed that as expected of every true Muslim, Nupe Muslims accept and recognize *Hajj* as an act of *Ibadah*that has abolished the annual cultural festivals observed before Islam in Nupe land, e.g*Zhizhi*,*Gunnu*, *Fitakun*, and *Zhiba*, etc. However, 23 respondents (i.e. 2.20%) disagreed that Hajj though is an act of *Ibadah*, it has not abolished the annual cultural practices of Nupe people. This indicates that some Nupe Muslims, (though insignificant in number) still adhere to these annual cultural practices.It is therefore, observed that the view of those who diagreed might be born out of the belief that *Hajj*is not a replacement of annual cultural practices. This implies that their faith is not wholly because whether one has the means to under take it or not, Hajj remains an act of worship in Islam. And a Muslim should always have the intention of observing it than observing the annual cultural practices that have no base. It is stated in the Noble Qur'an that:




عمران: ٩٦ – ٩٧

Verily, the first House (of worship) appointed for mankind was that in *Bakkah* (*Makkah*), full of blessings, and guidance for the *'Alamin* (mankind and jinn).

In it are manifest signs (for example), the *Maqam* (place) of Ibrahim (Abraham), whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (*Ka'bah*) is a duty that mankind owes to Allah, those who can afford the expenses (for one's convenience, provision and residence) and whoever disbelieve (i.e. denies *Hajj* – pilgrimage to Makkah) then he is a disbeliever of Allah.) Then Allah stands not in need of any *'Alamin* (mankind, jinn and that exist). (Qur'an 3:96-97)

In the *Hadith*, the Prophet (SAW) says:

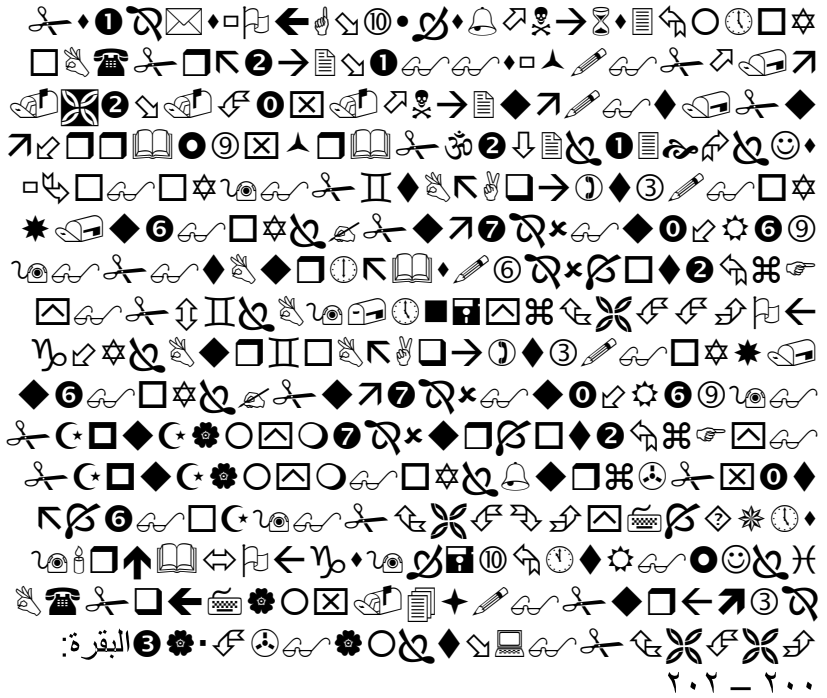
عَنْ أَبِى هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ « الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ ».(رواه مسلم)

Narrated Abu Huraira (RA)that the Apostle of Allah (SAW) said: An 'Umra (a visit to the Ka'ba) is an expiation for sins committed between it and the next, but a Hajj which is accepted will receive no less a reward than paradise. (Transmitted by Muslim: Sahih Muslim, No.3355, p.107, Vol.4.[Maktaba Shamilah] and *Bulug al-Maram*, No.727, p.154)

The above quotations teach that the performance of *Hajj* is an enjoined duty that mankind owes to Allah *Ta'ala* more particularly on those who can afford the expenses.

The table alsoindicated that 376 respondents (i.e 35.91%) agree that some of the Nupe Muslims see the performance of *Hajj* as a socio-cultural competition than the religious competition. And 666 respondents (representing 63.61%) disagreed to the view that Nupe people see or held the performance of *Hajj* as a socio-cultural competition. It should be noted that before the advent of Islam in Nupe land, they used to observe seriesof annual cultural festivals which attracted large number of people from different angles of Nupe land, e.g *Patigi Regata*, *Sako*, and *Dibo Saba*, etc. Some of thses cultural festivals were either observed once or twice in a year. Thus with the coming of Islam to the area almost these practices (i.e cultural festivals) were abolished and replaced with the Islamic activities, e.g two *Id* prayers, performance of *Hajj*, etc. This signifies the impact of Islam on the annual cultural festivals of Nupe people.However, 5 respondents (representing 0.48%) were undecided.The table abve therefore, shows thatthe majority of Nupe Muslims do not see or view Hajj as a socio-cultural activity or a social competitive act. Rather it is a means of fulfilling and achieving spiritual attainment in the sight of *Allah* (SWT). This clearly indicates that Nupe Mulims believe that *Hajj*is act of *Ibadah* to be performed once in life time if there is means of doing so.But the way some of them perceive its position differ. As the majority of them see it as a spiritual act, there are some who are considering it as

a social activity. This therefore, shows the need for more enlightment on the religious position of *Hajj* and the need of sincerity in faith in *Allah*, ie to offer sincere devotion to Allah, show Him obedience and be upright. On either views or perceptions however, the Noble*Qur'an* is explicit on each, as contained in *Surat al-Baqarah*:



٢٠٠ – ٢٠٢

So when you have accomplished your *manasik*[(i.e *Ihram, Tawaf of ka'bah* and *As-Safa* and *Marwah*), stay at 'Arafat, Mzdalifah and Mina, Ramy of Jamarat, (stoning of the specified pillars in Mina) Hay (animals etc)] Remember Allah as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: our Lord! Give us (your Bounties) in this world, and for such there will be no portion in the Hereafter. And of them there are some who say: our Lord! Give us in this world that which is good and in Hereafter that which is good, and save us from the torment of the fire. For them there will be allotted a share

for what they have earned. And Allah is swift at reckoning. (Qur'an 2:200 – 2002)

The above verses clearly show that *Hajj* is not only an annual practice but the whole of its rites are spiritualized. Thus its activities embrace both socio-cultural attainment and the spiritual attainment. On this note, Abdullah (1989) expressed that the proper Muslim attitude is neither to renounce this world nor to be so engrossed in it to forget the spiritual future.

Table 4.13: **Right and General Relationship among Nupe Muslims**

Variables/Statement	**Responses**	**Frequency**	**% of the Respondents**
Neighbourhood (neighbour rights) among Nupe Muslims is highly observed or maintained.	A	1,024	97.80
	UD	000	00
	D	023	2.20
Protection of individual individual right or personality among Nupe Muslims has checked the Nupe concept of *Ega*, (non-indigine).	A	997	95.22
	UD	003	0.29
	D	047	4.49

Source: QAIICPNP, 2014

The table above reveals the state of relationship among Nupe Muslims. 1,024 respondents (representing97.80%) agreed that the Nupe Muslims maintain the rights and neighbourhood relationship. And 23 respondents (which represents 2.20%) disagreed with the opinion. This indicates that Islam has impacted on the neighbourly living among Nupe Muslims and has widen the scope of *dangiship* system.

The table further shows 997(which represents95.22%) agreed that the individual right or personality among the Nupe Muslims is safeguarded, while 3 respondents (i.e 0.29%) were undecided. And 47 respondents (which represents 4.49%) disagreed with the view. The implication of 0.29% (3) respondents who remained undecided might mean that they were not clear about what is going on in their communityorexplain the teachings of Islam concering the right of neighbour and what is practiced. Also the implication of 47 respondents who disagreed with the view may be interpreted to mean that they were not satisfied with the way and manner such rights are ensured. But for the fact that majorityof the Nupe Muslims agreed willingly with the assertion,it indicates that they were convinced and satisfied with the existing mutual understanding among them (Nupe people).The impact of Islam on the Nupe neighbourhood relationship has also strengthenthe scope of cultural*dangiship* system whichrecognized only the blood relations.Though the*dangiship* systemappreciate and regard non-Nupe people. The Prophet (SAW) says:

عن أنَسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. (رواه البخارى)

NarratedAnas (RA). The Prophet (SAW) said: By Him in whose Hands my soul is, a slave of Allah does not believe till he likes for his neighbour what he likes for himself. (Transmitted by Bukhari: Shahih Bukhari, No.13, p.17, Vol.1 and Bulug al-Maram, No.1487, p.320.)

Table 4.14:CulturalPercepion of Marriage among Nupe Muslims

Variables/Statement	**Responses**	**Frequency**	**% of the Respondents**
Nupe Muslims perceived Marriage as a means of completing life circle.	A	041	3.92
	UD	002	O.19
	D	1,004	95.89
Variables/Statement	**Responses**	**Frequency**	**% of the Respondents**
Nupe Muslims conduct Marriage according to Islamic teachings.	A	1,001	95.61
	UD	000	00
	D	046	4.39
Polygamy is practiced according to the provisions of Islam.	A	945	90.26
	UN	003	0.29
	D	099	9.46
Islam reviewed the relationship between Nupe Muslim women and their husbands.	A	1.019	97.33
	UD	000	00
	D	028	2.67

Source: QAIICPNP, 2014

The table (4.15) above shows that out of the total number of respondents41(representing 3.92%) agreed that the Nupe Muslims perceived marriage not only as a means of social mobility but also a means of completing life circle and maintaining progeny. Although in Islam, marriage is far more than that it is equally a means of attaining spiritual height and gaining Allah's favour, blessings and *Rahma*(mercy). Yet, attaining social mobility and safeguarding progeny is part of its objectives and benefits. The table shows that 2 respondents,

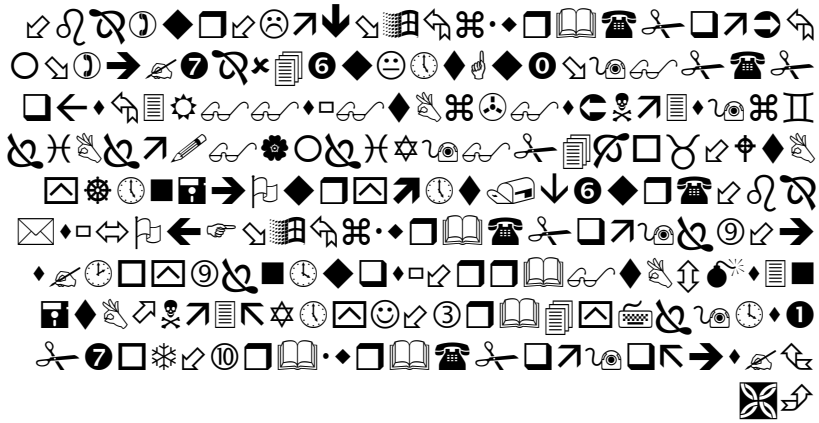
(i.e. 0.19%) remained undecided. This may mean that they could not determine or explain its position in Nupe culture or could not demarcate its status between Nupe and Islamic culture. Allah knows best! However, 1,004 respondents (with 95.89%) disagreed with the view. This might be that their way of perceiving it does not concur with the view or it might be that they do not have much idea about Nupe cultural perceptioin of Marriage. Whatever be the case, to Nupe people, Marriage is an essential aspect which makes a man a complete individual and accords him position in the society. Thus the table implies that Islam has not only guided the perception of Nupe Muslims towards Marriage but it has also impacted their focus towards it.

The table also shows1,001 respondents (i.e. 95.61%) agreed that the conduct of Marriage is generally carried out according to the teachings of Islam. That is, the cardinal things ordained by Islam are strictly adhered to e.g. *Wali, Sadaq, Sigha, Khitbah,* etc. This indeed demonstrates the level of Islamic infusion into the marriage system in Nupe land. 46 of the respondents (i.e 4.39%) on the other hand disagreed with the view. The interpretation of this could mean that they don't have prior- knowledge of what was culturally practiced before the coming of Islam to Nupe land and therefore could not differentiate between that of Islam and Nupe culture. Perhaps they see or view it (i.e. the practice) as inheritance. Or they observed some certain practices which are neither Nupe culture from the beginning or purely *Islamic. Allahu A'alam!* The table clearly shows that though, Islam has impacted on the conduct of marriage of Nupe

people, there are some few Nupe Muslims who are still observing some cultural practices especially in Marriage feast, e, g beating of traditional drums and songs coupled with foreign practices newly introduced in to it. Islam allows the beating of *Tambourine* or drum (*Duf*) to publicize the wedding and some sort of fun.(Sahih Bukhari: No.4867, p.1980, vol.5 and al-Mudawanah: p.279, vol.5) Though Islam does not encourage any situation or cultural practice that allows singing or dancing and free mixing of the opposite genders especially the matured ones.

The table further indicates the position and practice of polygamy in Nupe land. The table shows 945 respondents (representing 90.26%) agreed that the practice of polygamy in Nupe land is according to the teachings of Islam, while 3 respondents remained undecided. And 99 respondents (representing 9.46%) disagreed with the view. It should be recalled that prior to the coming of Islam to Nupe land,there was the culture of marrying un-limited number of wives. This was as aresult of the belief that such practice increases social pristige or status and as well enabled one to expand economic activities, (i.e to boast wealth). This cultural practice then was more common among the community leaders, e.g*Estuzhi*, heads of villages (*Tsuyankpazhi* or *zhitsuzhi*), rich people and regular farmers, etc. This cultural practice was observed because there was no any divine order or law then determining or restricting the number of wives to marry at a particular period.The table therefore indicates that Islam has impacted on the Nupe cultural practice of marrying un-limited number of wives.The number of

wives they now marry is a maximum of four (4) as ordained by Islam. Allah says In*Surat al-Nisa* of the Noble *Qur'an*:

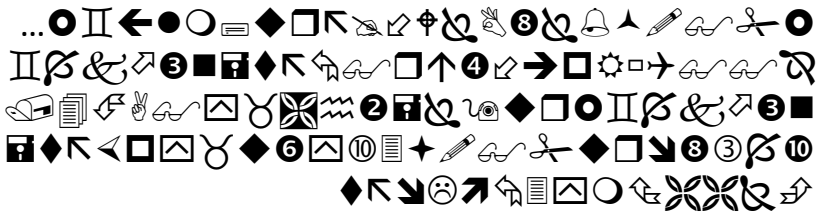


> If you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then marry only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice. (Qur'an 4:3)

The above verse clearly indicates that the Nupe cultural practice of unrestricted number of wives people keep before the advent of Islam has been impacted and restricted to a maximum of four (4), provided a Muslim could treat them equally.

The table also shows1,019 respondents (which represents97.33%) agreed that Islam has appraised and impacted on the social relationship among the Nupe Muslim couples. This shows that Nupe Muslim women are now considered, seen and honoured along Islamic persepectives and not in the way and manner they were formally treated culturally. Also the Nupe Muslim women are respectful and dutiful to their husbands as ordained by Islam. The table also shows 28 respndents (representing 2.67%) disagreed with view. This implies that some Nupe Muslims

still consider or regard women along cultural persepectves. Culturally, Nupe women are made to cater for themselves.That is they cloththemselves,their children and are responsible fortheir health care, etc. In some cases her parents are involved in her health care partly or wholly.This has been the culturalpractice orattitude in Nupe land before the appearace of Islam in the area.This notwithstanding, the table indicates that Islam has impacted on the attitudes of Nupe Muslimstowards their women (wives). In Islam, it is an approved act and a right for women to be maintained. Allah says in *Surat al-Baqarah*:



> And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) towards what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise. (Qur'an 2:228).

Also in the *Hadith*, it is stated:

> **عن سليمان بن عمرو بن الأحوص قال حدثني أبي : أنه شهد حجة الوداع مع رسول الله صلى الله عليه و سلم فحمد الله وأثنى عليه وذكر ووعظ فذكر في الحديث---الا إن لكم على نسائكم حقا ولنسائكم عليكم حقا فأما حقكم على نسائكم(رواه الترميذى)**

> Narrated Suleiman bn 'Amr bn al-Haws who said, his fathernarrated that he witnessed farewell pilgrimage with the Apostle of Allah (SAW).He (the Apostle) then praised Allah and thanked Him, he reminded and preached, and

> mentioned in the *Hadith* that… You have rights on your women (wives) and your women (wives) have rights on you. (Transmitted by Tirmidhi, Al-Jami'u al-Sahih Sunanu al-Tirmithi, No.1163, p.467; Maktaba Shamilah).

The above quotations teach that women (wives)are to be maintained and that women should obey their husbands for the sake of *Allah*. To this end, Abubakar (2007) commented that she is to obey him only in good deeds and does not obey him in what Islam considered to be wrong or bad. Howevwer, 28 respondents (i.e. 2.67%) disagreed to the loyalty of Nupe Muslim women to their husbands. This implies that there are few Nupe Muslim women who are not fully submissive to their husbands. Perhaps they are still influenced by the Nupe cultural attitude or have little or no knowledge about the implication of such attitudes, for example; going out without obtaining full permission from the husband, etc. This therefore, calls for adequate *Nasihah* (admonition) on theresonsibility of a Muslim woman towards her husband and the implication of being disobedient to him that such behaviour amounts to disobedient to Allah *Ta'ala*

Table 4.15: Nupe cultural Marriage Relationship Continues

Variables/Statement	Responses	Frequency	% of the Respondents
Nupe Muslim boys and girlshave gain freedom to choose life partner.	A	900	85.96
	UD	000	00
	D	147	14.04
Pre-marital sex is condemned among Nupe Muslims.	A	992	94.75
	UD	000	00
	D	055	5.25
Sadaq (Sadeki) and other levies are collecte according to the provisions of Islam	A	846	80.80
	UD	000	00
	D	201	19.20
The Nupe cultural practice of Muslim woman marrying christians is still observed	A	110	10.51
	UD	007	0.67
	D	930	88.83

Source: QAIICPNP, 2014.

The table (4.15), above indicates that a total number of 900 respondents (representing 85.96%) agreed that in Nupe Muslim communities, intending couples are at liberty to make their choice. This could be interpreted to mean that the Nupe cultural issue of force marriageor a cultural practice whereby daughters are married to people unknown to them or prior to their knowledge has beenislamically impacted. Moreover, Islam ordained that the consent of daughters or would be bride be sought, and mutual agreement or understanding be reached before the engagement. This implies that the level of Islamic awereness in this

regard has increased.It therefore, shows that Islam has impacted on the Nupe cultural attitude of forcing female daughters to marry men against their wish. Nevertheless, 147 respondents (i.e. 14.04%) disagreed with the view. This might be because in some Nupe Muslim quarters, parents still observe the cultural behavior of using their authority over their daughters when it comes to the matter of marriage. This cultural attitude is against the teachings of *Sunnah* of the Prophet, (SAW). In Islam a girl has the right to make a decision concering her marriage, and her parents or guardians are not permitted to override her objection or ignore her wishes. The Prophet, (SAW) said:

عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَحَدَّثَهُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ إِذْنُهَا قَالَ أَنْ تَسْكُت رواه البخارى

> Narrated Abu Hurairah (RA): The Prophet (SAW) said: A matron should not be given in marriage except after consulting her: and a virgine should not be given in marriage except after her permission." The people asked, "O Allah's Apostle! How can we know her permission? "He said, "Her silence (indicates her permission)". (Transmitted by Bukhari; *Sahih al-Bukhari*, No.5136, p.250, Vol. 3.)

The table further indicates992 respondents (which represents94.75) agreed that pre-marital affair (sex) is not accommodated among Nupe Muslims,and 55 of them (representing 5.25%) disagreed with the view. Historically, this type of attitude was abominable in the cultural practice of Nupe people.Though, there was no prescribed punishment for it then rather than frustration ofthose who commited it

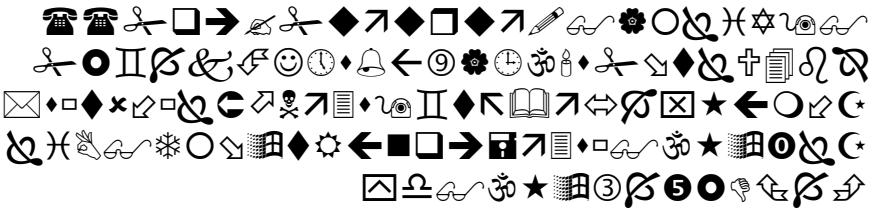
which theywere made to face and lost of prestige in the eyes of other people. In Islam, it is not only a condemned act but, it is *haram* punishable either by flogging or stoning to death. However, because of the contemporary cultural antecedent or care free attitude on the part of some Nupe Muslim individuals, such attitude or practice is now envisaging in Nupe land. The offenders are either flogged or fined or both in *shari'ah* court (Area courts). This is as a result of non-implementation of full Islamic legal system – *Shari'ah*. The Prophet (SAW) said:

> **عن عبادة بن الصامت قال: قال رسول الله صلى الله عليه وسلم: خذواعنى خذوا عني، فقد جعل الله لهن سبيلا، البكر بالبكر جلد مائة ونفى سنة، والثيب بالثيب جلد مائة والرجم (رواه مسلم).**
>
> Narrated'Ubada bin as-Samit (RA).The Apostle Allah (SAW) said: receive my teaching, receive my teaching, Allah has appointed a way for those women. When the parties are unmarried they shall receive a hundred lashes and be banished for a year when they commit fornication and they have been married they shall receive a hundred lashes and be stoned to death. (Transmitted by Muslim: Sahih Muslim, No.4509, p.115, [Maktaba Shamilah].)

The above *Hadith* clearly states the prescribed punishment for the convicted Muslims who committed *Zina* (adultery and fornication). This therefore shows the need to intensify effort to create more Islamic awereness on the implication and danger of*Zina* and need for full implementation of*Shari'ah*.

The table also indicates 846 respondents, (representing 80.80%) agreed that the collections of dowry (*Sadaq*) and levies are made in accordance to Islam.And201 respondents (which represents19.20%) disagreed with the

view.The tableshows that in Nupe land, some Nupe Muslims treat the issue of *Sadaq (Sadeki* – dowry) and other collected levies e.g. *Ewo- shengwa*along cultural interests by providing the family provisions at expense of the girl's needs. For example, buy food for the family and pay school fees for the younger ones, etc.It is still therefore,established that though,*Sadaq* is a mandatory levy to be paid by the intending groom to the bride, other levies collected from the groom which are meant to supplement the bride are in some cases turn to be burden on the groom. This is because the bride's demand is certain cases above the economic capability of groom.It is furtherestablished that some Nupe Muslim parents utilize the dowry collected for the bride, to their own personal fulfillment at expense of the bride or daughter. Perhaps these and other reasons led to the different stands or submissions by the responding groups. This implies that there is insufficient knowledge about the position and implication of dowry in Islam, because any body who uses the dowry collected for the bride has denied her right, i.e a right ofAllah. He has also committed sin aginst *Allah*. In *Surat al-Nisa*, Allah says:

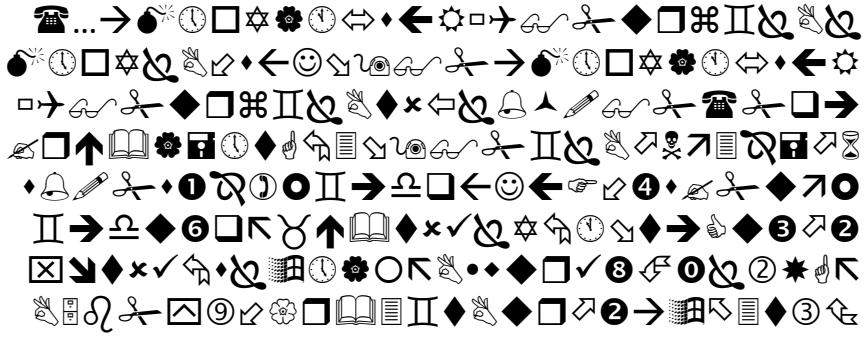


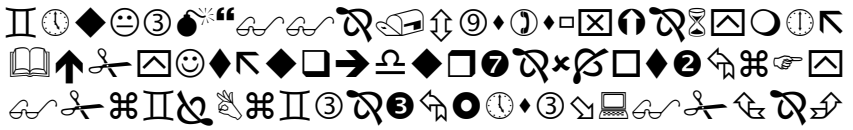
> And give to the women (whom you marry) their *Mahr* (obligatotry bridal-money given by the husband to his wife at the time of marriage) with agood heart, but if they, of their own good pleasure, remit any part of it to you,take it, and enjoy it without fear of any harm (as Allah has made it lawfull) (Qur'an 4:4)

The above verse clearly indicates that the bridal-money is an exclusive right to be enjoyed by the wife and not somebody else except if she willingly remit part of it to her husband. Such remittance is lawfull for the husband to take or enjoy it.

The table above (4.15), further reveals that 110 respondents, (which represents 10.51%) agreed that the practice of Nupe Muslim women marrying Christians is still observed,and 07 respondents (representing 0.67%) remain undecided.This perhaps, is as a result of their lacking concrete information about such practice.While 930 of them (representing 88.83%)disagreed that the practice is still observed. The table clearly show that the cultural practice of cross-religion marriage practiced in Nupe land is fast fading. That is, the table showsthat the Nupe cultural practice which allowed Nupe Muslim women to marry Christian men is checked.Though, the practice is yet to be completely discarded as indicated from the table. That is, the table indicates that one hundred and ten respondents (110)submitted that the practice is still observed.

In Islam, Muslim males are allowed to marry *Ahl al-kitab* and not *Ahl al-kitab* marrying Muslim women. In the Noble *Qur'an* it is clearly stated that;




سورة ا اما ئدة: 5

> … (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the scripture (Jews and chritians before your time when you have given their due *Mahr*(bridal-money given by the husband to his wife at the time of marriage) desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, or taking them as girl-friends. And whosoever disbelieves in faith (i.e. in the Oneness of Allah and in all the other articles of faith) i.e. His (Allah's) Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine pre-ordainments)] then fruitless is his work and in the Hereafter he will be among the losers. (Qur'an 5:5)

Commenting on the above verse Abu Abdullah (n.d) summarized that the permissiveness of Muslim men marrying the chaste women of *Ahl al-Kitab*(Jews and Christians) has been the consensus of the majority of *Ulama*.

Table 4.16: Maitenance and Feeding of Nupe MuslimFamily

Variables/Statement	Responses	Frequency	% of the Respondents
Nupe Muslim men maintain and feed the family according to provision of Islam.	A	837	79.94
	UD	000	00
	D	210	20.06
The Nupe cultural practice of raising or training Muslim children by christian perents or vise-vasa is still observed.	A	152	14.52
	UD	003	0.29
	D	892	85.20

Source: QAIICPNP, 2014.

The table above (4.16), shows the responses concerning the general attitude of family maitainence by Nupe Muslims. From the sampled population, 837 respondents(representing 79.94%) agreed that the mode of keeping the family by Nupe Muslims is in line with the teachings of Islam. And210 respondents (i.e. 20.06%) disagreed that keeping of Nupe Muslim family is according to the teachings of Islam. This means that the manner of family feeding does not conform to the teachings of Islam.Before the appearance of Islam in Nupe land, the cultural practice of the family upkeep was heavily entrusted to women.The husbands only provided their wives with raw food stuffs and the wives were left to process them. Also, other domestic responsibilities, e, g processing and selling of farm produce, clothing and health care etc, were left in the hands of women.Thus, the above table shows that Islam has impacted this cultural practice.The Nupe Muslims are now conscious of full responsibility regarding the upkeep of the family.However, the table further indicates that there are some

Nupe Muslims who are still adhering to their cultural belief by sadllingmajor responsibilities and domestic functions on women especially in rural settlements. Whereas the teachings of Islam tasks man (husband) as the head of family with sole responsibility to cater for the family as regard living expenses. The Prophet (SAW) said:

وعن جابر رضى الله عنه عن النبي صلى الله عليه وسلم في حديث الحج بطوله – قال في ذكر النساء: ولهنّ عليكم رزقهن وكسوتهن بالمعروف. (اخرجه مسلم)

NarratedJabir (RA) in a long *Hadith* on Hajj where the Prophet (SAW) said regarding women: "you are responsible for providing them with their food and clothing in a fitting manner." (Transmitted by Muslim: Sahihi Muslim, vol.4, No.3009, p.39; Maktaba Shamilah

In another *Hadith*, the Prophet (SAW) said:

عن ابى هريرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: اليد العليا خير من اليد السفلى وابدا بمن تعول: تقول المرأة إما ان تطعمنى واما تطلقنى، وتقول العبد اطعمنى واستعملنى. (رواه البخاري)

NarratedAbu Huraira (RA).The Apostle of God (SAW) said: The hand that gives is better than the hand that takes, and start with your dependents first; a woman would say feed me or divorce me, and a slave (servant) would say feed me and engage me. (Transmitted by Bukhari: Sahih al-Bukhari, No.5355, p.286, Vol.3.)

The *Ahadith* referred to above have clearly indicated that adequate provision and proper maintenance of the family members is a duty bound upon the family head (the husband/father or even the Master). Therefore, any culturalbehavior or practice observed contrary is against the *Sunnah* of *Rasulullah* (SAW). It also amounts to breach of trust conferred in a believer, and a sin committed against Allah.

The table furthershows the submissions made concerning the care of Nupe Muslim children by Nupe Christian. It shows 152 respondents (i.e. 14.52%) agreed that the Nupe cultural practice of Nupe Christians raising Nupe Muslim children to the age of marturity is still observed. So also Muslims raise and train Christian children. While 7 of the respondents (which represent 0.29%)remained undecided. Maybe they are not certain about the issue or about its practice in their area or community. However, 892respondents (representing 85.19%) disagreed that Nupe Muslim children are raised up by Christians. The fact that the majority of respondents disagreed indicates that the practice is almost diminishing. This not withstanding, the few of the respondents that agreed show that the practice is yet to be compeletly discareded in some Nupe Muslim areas. This therefore,shows the need for more enlightment on the implication of such practice on the life of Nupe Muslims.

From the stand point of Islam, the responsibility of nurturing and caring for a child is a duty bound upon the parents. It is, it is obligatory upon the Muslim parents to train and care for their children (their body, minds and religion). In

caseof orphans, the responsibity moves to their relatives and if they have no relatives, then Muslim *Ummah*or the government should provide them with care, (Abubakar al-Jazaery, 2007:654). It can be recalled that before Islam was introduced to Nupe land, Nupe people so regarded the *dangiship* system that the responsibilities of all kinds were shared among the relations.This cultural attitude wassustained in the early days of Islam,but now the practice is fast dying as the Islamic awareness is on the increase.

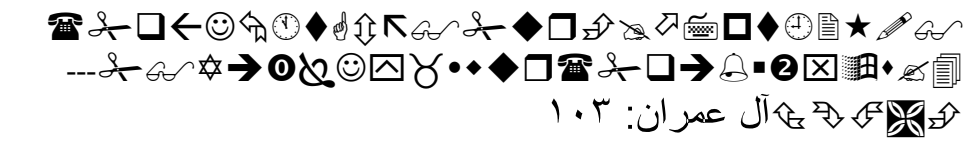
Table 4.17: The culture of Dangiship (Kinship) and Its Impact on Nupe Muslims

Variables/Statement	Responses	Frequency	% of the Respondents
Dangiship relationship is still held with high esteem by the Nupe Muslims.	A	827	78.99
	UD	000	00
	D	220	21.01
*Dangiship*urge is still influencing Nupe Muslims to divorce wives.	A	100	9.55
	UD	005	0.48
	D	942	89.97
Nupe Muslims share the estate of a deceased person (inheritance) according to the provisions of Islam.	A	899	85.86
	UD	009	0.86
	D	139	13,28

Source: QAIICPNP, 2014

The table (4.17) above indicates the culture level of kinship relationship among the Nupe people. A total number of 827 respondents (representing 78.99%) agreed that the kinship (*dangiship*) relationship among the Nupe Muslims is solid. They are held together by the extended type of family. The Islamic brotherhood,

though its scope is far beyond that of Nupe*dangiship* system, has infact impacted and strengthened the relationship among Nupe Muslims and non-indigene Muslims than before. And 220 respondents (representing 21.01%) disagreed with the view. The interpretation of the majority who agree with the view mean that despite the fact that there use to be certain cases or situations that cause disintegration among people, Nupe people particularly Muslims are still held together by their kinship institution which encourages unity and sense of belonging among them. While Islam condemns tribalism and sectarianism, its concept of brotherhood commands and encourages unity and togetherness. Allah (SWT) says:



> And holdfast all of you together, to the rope of Allah (i.e. this Qur'an), and be not divided among yourselves…(Qur'an 3:103)

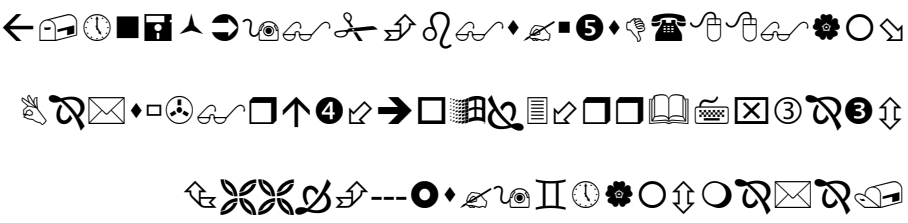
The above verse teaches that Muslims should, inrespective of race or colour, unite together. On this note, Abdullah (1989) expressed that such unity as ordained by Islam, is strong and unbreakable. It is a rope of rescue that if all Muslims hold fast to it together, their mutual support adds to the chance of their safety.

The table further shows that 100 respondents (i.e. 9.55%) agreed that the institution of *dangiship* sometimes cause separation between married couples by way of influencing either party to leave or divorce the other. Five (5) respondents

(representing 0.48%) remained undecided. Sometimes, this type of cultural attitude emanated either from the use of unilateral power by the parents, or from selfish envy and mischieve of the envious ones. Allah (SWT) dispraised this type of cultural attitudes and deemed it to be unlawful and ordered us (as Muslims) to avoid it. The Prophet (SAW) said;

> عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ (رواه البخارى) Narrated Anas bn Malik (RA): Allah's Apostle (SAW) said; "Do not hate one another, nor be jealousy of one another: and do not deseart one another, but O Allah's worshippers! And it is unlawful for a Muslim to deseart his brother Muslim (and not to talk to him) for more than three (3) nights. (Transmitted by Bukhari, Sahih al-Bukhari; No.6076, p.62, vol.4)

The table again indicates942respondents (i.e. 89.97%) disagreed that kinship relationship or relatives influence the divorce of spouses. Culturally, it should be noted that some Nupe parents and sometimes relations as explained earlier, in certain cases influence the divorce of married couples. But the above table shows that Islam has impacted such cultural attitude to some large extent leaving the right or power of divorce in the hands of couples themselves. In the Noble Qur'an it is stated that;



> The divorce is twice, after that either you retain her on reasonable terms or release her with kindness… (Qur'an 2:229)

The above verse is categorical on the permissibility of divorce. In Islam divorce is not encouraged even though it is allowed. Abu Abdullah (n.d) expressed that by this permission of divorce, the person who divorceshas been exonerated from being blamed.Though, Allah dislikes it as contained in the *Hadith*. The Prophet (SAW) said:

> **عن عبد الله بن عمر قال : - قال رسول الله صلى الله عليه و سلم (أبغض الحلال إلى الله الطلاق) . (رواه إبن ماجه)**

> Narrated Abdullahbin Umar (RA): TheApostle of Allah (SAW) said: "the lawful thing which Allah hates most is divorce". (Transmitted by ibn Majah: Sunan Ibn Majah, No.2018, p.267, Vol.2

Tthe table shows the level of the relatives causing divorce between the spouses is greatly diminishing. This not withstanding, shows the need to further intensify *da'wah* and Islamic Education in the area under research on indescriminate divorce and its implication or danger on the life of Muslims (Nupe Muslms inclusive)

The table (4.17), also shows899 respondents (i.e.85.86%) agreed that the cultural practice of sharing estate of a deceased person among the heirs is carried out according to the provisions of Islamic law of inheritance. This indicates that Islam has impacted such cultural attitude or practice in Nupe land. And 9 respondents (0.86%) remained undecided. 139respondents (which represent 13.28%) disagreed that the distribution is carried out according to the teachings of Islam. This implies that though majority of Nupe Muslims share the estate of a deceased person among heirs according to the provision of Islam, yet there are those of them (Nupe Muslims) who are still influenced by the Nupe cultural dictates. In relation to this type of attitude, the Prophet (SAW) said:

عن عبدالله بن عمر ان رسول الله صلى الله عليه وسلم قال: ماكان من ميراث قسم في الجاهلية فهو على قِسْمَة الجاهلية، وما كان من ميراث ادركه الإسلام فهو على قسمة الإسلام. (رواه إبن ماجه)

> Narrated Abdullah bin Umar (RA): The Apostle of Allah (SAW) said: "Thedistribution (of inheritance) carried out during *Jahiliyyah* period, such distribution was done according to *Jahiliyyah*, and the distribution (mode of share) Islam met, suchdistributionis Islamically adopted. (Transmitted by Ibn Majah: Sunan ibn Majah, No. 2749, p.166, Vol.3.)

The above *Hadith* of *Ar-Rasulullah* (SAW) teaches that any form of inheritance or mode of its distribution other than that of Islam is un-Islamic. The cultural practice of inheritance among Nupe people in pre-Islamic days was determined by consanguinity or adoption.That is, it dwelt more on male agnate's relatives of the

deceased person than females. Therefore, the above*Hadith* condemns andrejectsany form of practice (concerning *Mirath*) that does not conform to the teachings of Islam.

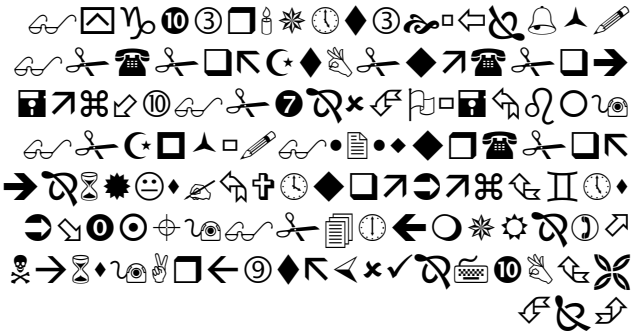
Table 4.18: Nupe cultural Festivals and Ceremonies; Namings, Marriage Feast & Eids etc.

Variables/Statement	Responses	Frequency	% of the Respondents
Observance of Muslm fesitivals and ceremonies, e.g *Eids*, Marriage, naming, and funeral has abolished cultural annual festivals, e.g *Zhiba*, *Sako*, and *Mama-Saba*, etc.	A	815	77.84
	UD	000	00
	D	232	22.16

Source: QAIICPNP, 2014.

The table above indicates 815 respondents (representing 77.84%) agreed that the observance of these Islamic festivals; *Eids: Eid-al-Fitr*, *Eid-ad-Dah*and *Eid-al-Moulud Nabi*, feasts; naming, marriage and funeral riteshas wipped out the Nupe cultural annual festivals, e.g *Zhiba* and *Mama-Saba* etc.And 232 respondents (i.e. 22.16%) disagreed with the view. Their disagreement is perhaps as a result of some other festivals which are still observed, e.g *Patigi Regata* and *Gani* festival. *Gani* is observed in some areas of Nupe land the mark Rabial *Awwal* (3rd month of Islamic calander) the same period or month of *Eid-al-Maulud* is celebrated. Though the celebration of *Eid-al-Maulud*is not recognized by some Nupe Muslims, yet, it comprises the religious festivals observed in some Muslim areas in Nupe land. Also 'Nupe Day' is another cultural celebration annually. The celebration of the 'Day' is purely a socio-cultural festival observed annually. The

'Nupe Day' celebration is a recent introduction. Though it is a forum where Nupe people generally meet irrespective of religion or background to discuss issues that affect them, to iron out areas of differences and grievances with the sole aim of finding solutions to such contending matters, yet it posses some challenges to Islam. This is because it allows things or practices which are not encouraged by the teachings of Islam. For example, it entertains many traditional practices like cultural display of all types, e.g *Gboya*, *Gugu* (masquerades) and*Eba-tu* (i.e climbing a long stick and be walking with it) It further lay much emphasis on local traditions than Islamic teachings, allows free mingling of opposite genders and tends to encourage or recall certain ancestors' belief (ancestry practices). The implication of this is that it allows mixing of traditional practices (un- Islamic activities) with Islam. Indeed, it is a reverseto ignoranc. In *Surat al-Baqrah*, Allah says;



> O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of Islamic religion) and follow not the footsteps of *Shaitan* (Satan). Verily, he is to you a plain enemy. (Qur'an 2:208)

The above verse calls for total submission to Allah, His Will and full practice of Islam.

Table 4.19: Islamic Education has risen the awareness and status of Nupe Muslims -especially Muslim Women

Variables/Statement	Responses	Frequency	% of the Respondents
Acquisition of Islamic Education has abolished the Nupe traditional form of Education and improves the status of Nupe Muslims.	A	1,007	96.18
	UD	000	00
	D	040	3.82

Source: QAIICPNP, 2014

The table aboveindicates that 1,007 respondents (i.e. 96.18%) agreed that acquisition of Islamic education has reviewed the Nupe cultural form of Education. Also it raised their status and their Islamic awareness continue to increase. While 40respondents (which represent 3.82%) disagreed with theview. The Nupe traditional Education system involves educational activities that led to acquisition of attitudes that made up a particular institution. That is, there was no recognized or established learning institution as it is being practiced today. Although some respondents did not concede to the rising manner of Islamic awareness in the area, yet some number of Islamic schools (both formal and informal) were seen in most of the areas visited which include both urban and rural settlements. Virtually, all of the schools visited have in their attendance not only males, but also large number of females (both married and unmarried). Today, we are witnessing the emergence of Nupe Muslim female scholars in Nupe land. Some of them have even established Islamic schools for kids and Muslim women. Examples of such schools are found in Bida Emirate, Agaie Emirate and Minna – Nupe Muslim populated areas, etc. Therefore, the submissions of the majority of the respondents could be real. This indeed

emphasizes the impact of Islam on the educational acquisition and perception of the Nupe Muslims on general life affairs.

Table 4.20: Nupe Muslim Source of Earning/Income or Business Transaction

Variables/Statement	Responses	Frequency	% of the Respondents
Islam has reviewed the Muslims' source of earning and abolished the cultural practices, e.g Pawn (*Sofa*) and money interest (*Shasha*) etc.	A	695	66.38
	UD	00	00
	D	352	33.62
Nupe Muslims have appraised their business transaction (trade system) and shun cultural practices, e.g mix of inferior goods with good ones and cheating in trading, etc.	A	698	66.67
	UD	002	0.19
	D	347	33.14

Source: QAIICPNP, 2014

The table above shows 695 respondets (representing 66.38%) agreed that Islam has reviewed and impacted thecommercial transactions and indicatesthe level of Islamic educationof Nupe Muslim traders and their customers as well. It should be recalled that Nupe people before Islam earned their living through agriculture; cultivation of land, fishing,animal grazing (domestic animals), crafts, sea or canoe voyage and trading, etc. Other sources include; pawn (*Sofa*), collection of interest (*Shasha*) and money contribution.And352 respondents (i.e 33.62%) disagreed with the view. This indicates that some Nupe Muslims have little or no knowledge about Islamic economy. It further indicates that their commercial activities are based on cultural trait. They lacked or have no basic knowledge of Islam business

(trade) transactions. This indeed, is contrary to the teachings of Islam. Sheikh Abdur-Rahman (RA) (n.d) stated that;

ولا يحل له ان يفعل فعلاً حتى يعلم حكم الله فيه.

> It is not befitting (unlawful) for a Muslim to do anything (act) unless he knows the laws of Allah governing it. (Matnun al-Akhdari, p.9.)

This clearly shows the need or importance of Islamic basic Knowledge (i.e its acquisition) before a Muslim engages himself in any act or life activities (be it trade or otherwise) as he will be guided against mistakes or go astray or comits sin against Allah, (SWT).

The table also indicates 698 respondents (i.e. 66.67%) agreed that Nupe Muslims have appraised their trade system. They have also abandoned cultural practices that characterized trading or commercial transactions, e.g mixing of inferior commodities with superior ones, use of sub-standard measurement to measure goods and fraud, etc. While 2 respondents representing 0.19%) remained undecided.And 347 respondents (which represents33.14%) disagreed that Nupe Muslims have appraised their trade pattern. This submission implies that there is insufficient knowledge about the Islamic economy or commercial transactions more particularly concerning the aspect of buying and selling.Therefore, It is culturally established that the entire trade system is tailored by the cultural traits which involved*tatifif;* use of low or short measurement to weigh market commodities like grains, and powdered or grinded materials, etc, collection of

usury (*Riba*)and mixing of inferior and superior materials together. This cultural attitude of commercial transaction is contrary to the teachings of Islam. Allah says:



> Woe to *al-Mutaffifun* (those who give less in measure and weight). Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected (for reckoning) on a Great Day? The Day when (all) mankind will stand before the Lord of the *'Alamin* (mankind, Jinn and all that exist). (Qur'an 83:1-6).

The above verses teach that fraud in whatever form is unlawful. Therefore this aspect of cultural practice is un-Islamic. Abdullahi (1989:1616) explained that the term *tatiffif* (fraud/deceit) here covers giving short measures or short weigh and even covers much more than that. The verses further condemn the act (of commercial behaviuor) of giving too little and asking too much as it used to be demonstrated in commercial dealings. Also concerning the collection of usury the Prophet (SAW) said;

عن جابر رضى الله عنه قال: لعن رسول الله صلى الله عليه وسلم اكل الربا وموكله وكاتبه وشاهديه، وقال: هم سواء. (رواه مسلم)

Narrated Jabir (RA):The Apostleof Allah (SAW) Curse the one who accepted Usury, the one who paid it, the one who recorded it and the two witnesses to it, saying they were all alike. (Transmitted by Muslim: Sahih Muslim, No.4176, p.50, vol.5. [Maktaba Shamila] and Bulugh al-Maram, No.850, p.183.)

Table 4.21: Nupe cultural Sell and consumption of Intoxicants by Nupe Muslims

Variables/Statement	Responses	Frequency	% of the Respondents
Nupe Muslim have shun the sale and consumption of intoxicants (alcohol), e.g *Ege, Brukutu*, etc.	A	207	19.77
	UD	00	00
	D	840	80.23

Source: QAIICPNP, 2014

The table (4.22), above shows that 207 respondents (which represents19.77%) agreed that some Nupe Muslims still take part in the sale of intoxicants e.g. palm wine, (*Ege*). And 840 respondents (i.e. 80.23%) disagreed that Nupe Muslisms sell and consume alcohol. This implies that the Islamic teachings against dealing in intoxicant products have impacted them greatly in their commercial transactions. For such business is condemned in Islam. The Prophet (SAW) says:

عن جابر بن عبدالله رضى الله عنهما انه سمع رسول الله صلى الله عليه وسلم يقول عام الفتح، وهو بمكة: ان الله حرم بيع الخمر والميتة والخنزير والأصنام، فقيل يارسول الله، أرايت شحوم الميتة، فانها تطلى بها السفن وتذهن بها الجلود ويستصبح بها الناس؟ فعال لا، هو حرام ثم قال رسول الله صلى

الله عليه وسلم عند ذلك ، قاتل الله اليهود إن الله تعالى لماحرم عليهم شحو مها جملوه ثم باعوه فاكلوا ثمنه. (رواه البخاري)

Narrated Jabir bin Abdullah (RA): "He heard Allah's Apostle (SAW) saying in the year of the conquest when he was in Makkah; Allah has declared forbidden the sale of wine, animals which have died a natural death, swine and idols. He was asked, Allah's Apostle, what do you think of the fat of animals which have died a natural death, for it is used for caulking ships, greasing skins and making oils for lamps? He replied, No, it is unlawful. Allah's Apostle then added, Allah curse the Jews, when Allah Most High declared the fat of such animals unlawful they melted it then sold it and enjoyed the price they received". (Transmitted by Bukhari: Sahih al-Bukhari, No.2236, p.29, Vol.2.

The above *Hadith* teaches that sale of wine or intoxicants and several commercial products thatare detrimental to health are forbidden – i.e. swine, and dead animals and their fat as well.

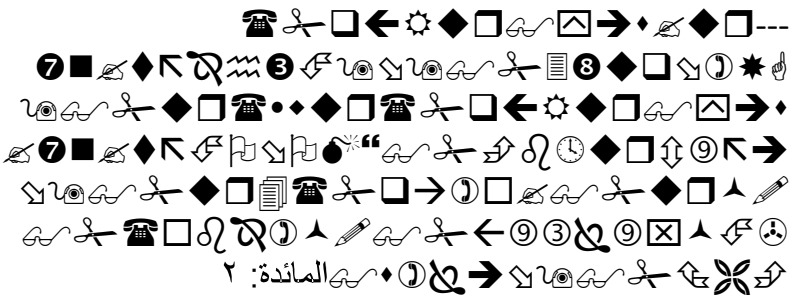
Table 4.22:Nupe Musilims still observe *Dashi* as a wayof enhancing economic potencials

Variables/Statement	**Responses**	**Frequency**	**% of the Respondents**
Nupe Muslims still observe the cultural practice of *Dashi* (Contribution/Cooperatives) to empower or ehance the economic potential or capacity of individuals.	A	906	86.53
	UD	00	00
	D	141	13.47

Source: QAIICPNP, 2014

The table above indicates 906 respondents (representing 86.53%) agreed that the cultural practice of assisting each other economically through money contribution(*dashi*) is still observed. And 141 respondents (i.e. 13.47%) disagreed

that Nupe Muslims view the cultural practice of*dashi* as an economic empowerment. This implied that while the majority of Nupe Muslims recognize money contributions as a way of enhancing their economic status, some of them do not consider it as such. It is however, observed that such self assistance or amicable cooperation (among Muslims) to assist one another jointly is within the confines of Islamic teachings. In *Surat al-Maidah,* Allah says:



> Help you one another in *al-Birr wal–Taqwa* (virtue, righteousness and piety), but do not help one another in sin and transgression. And fear Allah. Verily, Allah is severe in punishment. (Qur'an 5:2)

Also in the Hadith, the Prophet (SAW) is reported saying:

> **عن انس بن مالك رضى الله عنه خادم رسول الله صلى الله عليه وسلم، عن النبي صلى الله عليه وسلم، قال: لا يومن احدكم حتى يحب لأخيه مايحب لنفسه. (رواه البخار ومسلم)**

> NarratedAnas bin Malik (RA).Apostle of Allah (SAW) said: No one amongst you become a truely believer unless he desires for his brother the same as he desires for himself. (Transmitted by Bukkhari: Sahih Bukhari N0.13, p.14, vol.1 and Muslim: N0.179, p.49, vol.1)

The above quotations emphasise helping one another in virtue, righteousness and piety as this undoubtedly lead to socio-economic progress, prosperity and peaceful co-existence among people. Commenting on the above *Hadith*, Basheer (n.d) expressed that the point mentioned in the *Hadith* is a vital one in the concept of Islam and it must become one with the life stream of every individual. In our everyday dealings it should be realized that it is the shortest and dearest path to the realization of universal family, peaceful co-existence and equality. This idea has direct recourse with our belief that we are brothers. Hence, the advice contained in the *Hadith*, is applicable to all patterns of social life, starting from a small family to a community and a nation at large.

Table 4.23: Infusion ofIslamic teachings on administive pattern of Nupe people

Variables/Statement	**Responses**	**Frequency**	**% of the Respondents**
Nupe Muslims appraised the practice of *Etsu* and *Tsuyankpaship* system.	A	906	86.53
	UD	00	00
	D	141	13.47

Source: QAIICPNP, 2014

The table (4.24), above, indicates 906 respondents (i.e.86.53%) agreed that the entire administrative system in Nupe land, though it is still based on *Etsu – Tsuyankpa* system, was appraised in accordance with Islamic teachings. The *Etsu* is the highest rank position down to the least rank which is the family head (*Emitso*).And141 respondents (representing13.47%) disagreed thatthe system was appraised. It should be noted that the cultural hierarchy of *Etsu* ship system starts

from the family level (*Emitso*) to the ward level (*Efutso*) and then to the community or village head level (*Zhitsu*). From this level, it rises to the level of *Tsuyankpa* who looks after several villages or settlements, and then the *Hakimi* level (the overseer of the affairs of several *Tsuyankpa*), then to *Etsu* who sees the entire domain, Nupe land This implies that the *Etsu* ship system has undergone some changes following the infusion of Islamic teachings into the entire institution. However, from the historical documents on the tradition or cultural practices of Nupe people, it is established that there are several changes made by Islam to Nupe cultural practices.For example, the *'Hakimi'* position was introduced into the system after the introduction of Islam to the area. Also positions like *Wali, Waziri, Ndakitab, Imam* (*Liman and Liman Daka*), and dropping the condition of celibacy for a woman to either assume or occupy the sit of *Sagi Nupe* or *Nimwoye* or *Wagbo* etc. were all incorporated into the system after the introduction and establishment of Islam in the area. All these people or officials are answerable to *Etsu* (Emir). It is further observed that, though the paterineal consideration before appointment is still maintained, yet the Islamic provisionfor leadership appointment is considered, i.e virtuousness and piousness person. Abdu-Rahman (2000:409, Vol.1) identified some basic conditions agreed upon by Muslim scholars to be considered when choosing or electing a leader. It includes:

Al-Islam – الإسلام- (Islam)
Al-Blugh – البلوغ- (Maturity)
Al-'Aql – العقل- (Sensibility)

Ar-Rjulah– الرجل- (Male/Man)

The abovesubmission clearly show that the person must be a matured and sensible Muslim. Other factors include free from any physical defect or disease like urinary disease or intestine disease, and above all he should be knowledgeable about Islamic affairs. This not withstanding, despite the changes effected by Islam, the entire system (administration – *Etsu – Tsuyankpa* system) is still based on hereditary.

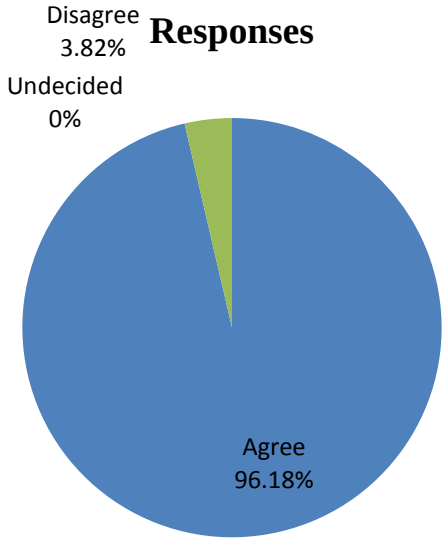
4.3 Statistical Analysis

As earlier explained, pie chart was employed for statistical analysis and interpretation. The essence is to present the relationship between groups of respondents. It should be recalled that the items contained in the questionnaire administered were designed in 3 – points Likert rating format. For the purpose of statistical submission, the responding population was grouped in to three: positive group, negative group and neutral group respectively. Those who responded 'A' option formed positive group and those whose responses reflected 'D' formed negative group. While those who remained undecided were assumed neutral. Thus the percentages of various responses were hereby presented in pie chart figures to determine the hypothesis.

Hypothesis 1: there is no significant relationship between the long time introduction of Islam to Nupe land and its cultural practices

This Hypothesies determined the relationship between Islam and level of its impact on the actual practice of Nupe people by assessing the frequency level of Islamic awareness in Nupe land.

From table 4.19 -Figour 4.1:



Acquisition of Islamic education has abolished the Nupe traditional form of Education and improved the status of Nupe Muslims

The level of Islamic awareness is seen to be increasing based on the attitude of respondents to the assertion. From figure 4.1 one can see that 96.18% of the respondents represents positive group and postive attitudes towards the assertion. However, 3.82% of the respondents that disagreed with the view shows negative group, and 0% remained undecided. From the foregoing, the positive attitudes outweigh the negative attitudes. Therefore, the assertion stands.

Hypothesis 2: There is no significant difference between Islamic teachings and the Nupe cultural practices

This Hypothesies however, determined the percentage level of Islamic teachings and its impact on Nupe cultural attitudes.

From Table 4.6

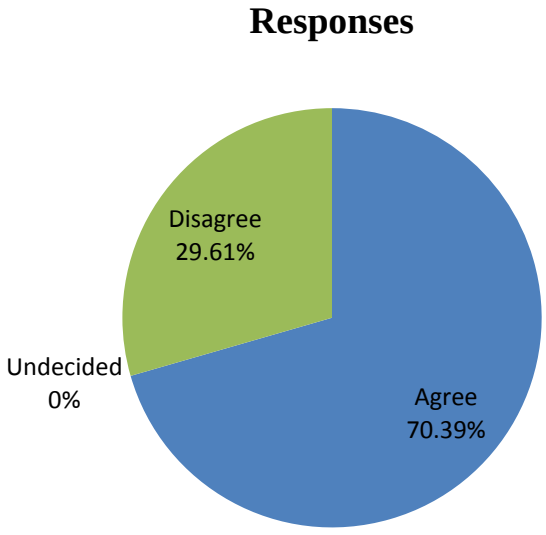


Figure 4.2: Belief in divination and its practices (i.e. *Ebasan* and *Hati*)

Figure 4.2 above shows that70.39% of the respondents agreed to high frequency level of presence of divination in Nupe land and peoples' patronage to

soothsayers. And 29.61% of respondents disagreed with the assertion. This indicates the low level of some Nupe Muslims who are firm in their faith.Thus there is no significant relationship between Islam and cultural behaviour of Nupe Muslims

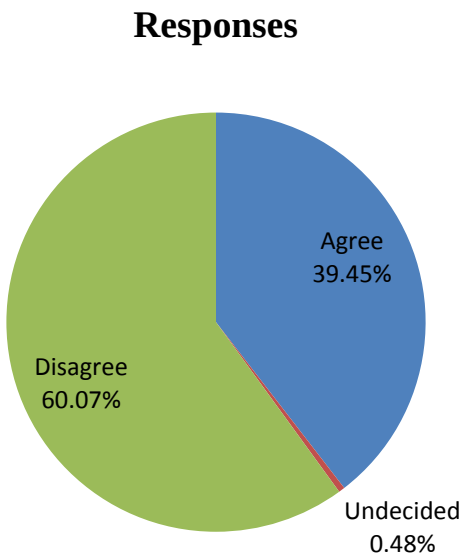


Figure 4.3: The cultural practice of *Gboya, Gunu,Gani* and others still have a place in the belief of Nupe Muslims

The figure 4.3 above as shown, indicates the Nupe cultural attitude of practicing some cultural festivals.e.g. *Gboya* and *Gani* etc. The figure indicates 39.49% population which represents positive group agreeing that the practice of *Gboya* and some other cultural practices are still observed in Nupe land**.** However, 60.08% constituted the negative group which disagreed that these cultural

practices mentione above are observed by Nupe Muslims. And 0.48% represents neutral group

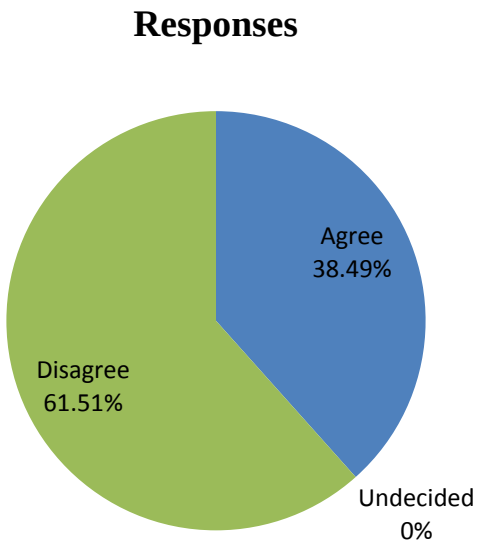


Figure 4.4: Ancestral belief and its position (i.e. *Kuci* and their power) is still held high and regarded in the religious belief of Nupe Muslims

The above figure indicates the frequency of Nupe peoples' belief in the spiritual power f ancestors. The figure however, shows that positive attitude is far below the negative attitude.That is 38.49% representing positive group and 61.51% represented negative group. This therefore, indicates the negative attitude outweigh the positive attitudes as far as belief in Ancestors is concerned. This shows that Islam has impacted this aspect of belief.

From Table 4.7

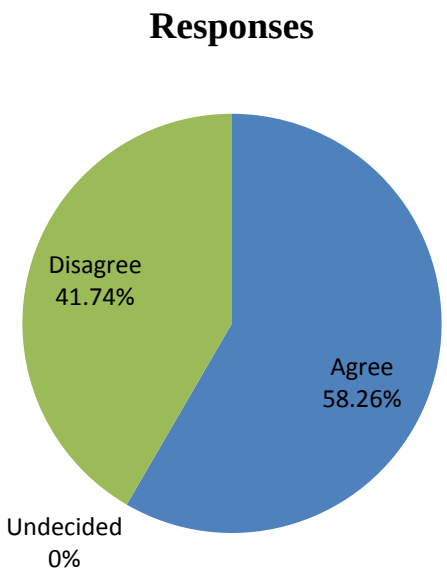


Figure 4.5: The belief in veneration of Jinn (demons) is still considered in the religious belief of Nupe people.

The above figure again reveals the percentage level of Nupe Muslims' believing in the veneration of*Jinn*. 58.26% agreed to the positive response and 41.74% of the respondents responded to the negative attitude. This shows that the positive level outweigh the negative level. It thus explains the frequency level of Nupe people still recognizing the spiritual power of demons.

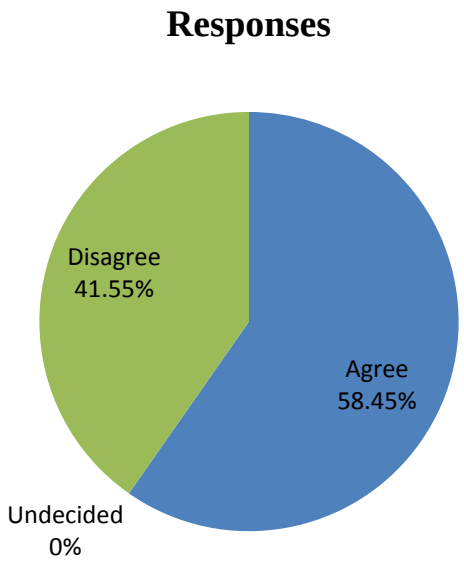


Figure 4.6: The belief that spirits are responsible for good fortunes or calamities

The figure indicates58.45% of the respondents agreed with the assertion representing positive group and 41.55% disagreed (negative group) that the spirits are responsible for good or bad fortunes. Thus the figure indicates the high percentage of Nupe Muslims that did not recognize the spirits as being responsible for whatever fortunes that comes to man's way.

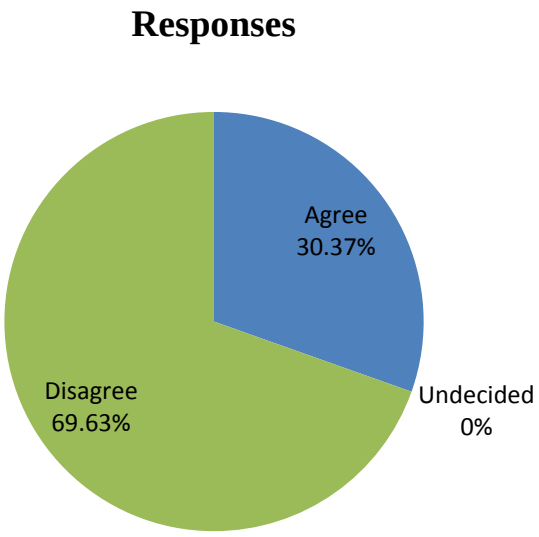


Figure 4.7: Superstitious belief influences decision taking in daily practices of the Nupe Muslims

The above figure shows that 30.37% of the respondents representing positive group agreeing that superstitions belief influences the decisions of Nupe Muslims. And 69.63% of the respondents disagreed with ascertain. However, 0% remained undecided. This shows the frequencing level of superstitions belief among Nupe Muslims.

From table 4.8

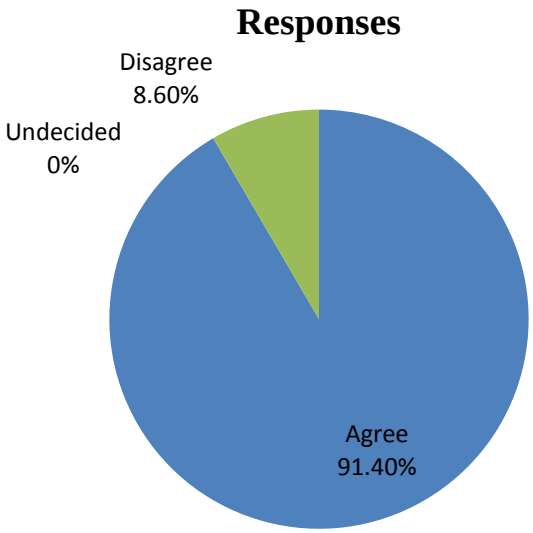


Figure 4.8: Native medicinal practice (*cigbe-jin*) is still held in the daily Practices of the Nupe Muslims

As shown from the above figure, 91.40% of the respondents agreed that the percentage of native medicinal practice in Nupe land is still high. And 8.60% of population disagreed to the assertion. Thus, the positive attitude outweighs the negative attitude.

Summary:

The foregoing figures (4.2 - 4.8) indicate the high frequencing level of *Iman*in Nupe land. The figures show the positive and negative percentage of responses and the differences between the Islamic teachings and Nupe culture practices. It shows that though some cultural attitudes are still observed, yet the frequency level of Islamic impact on these cultural practices of Nupe Muslims is immense. This therefore, implies that there is significant difference between the Islamic teachings and Nupe cultural practices. Thus the null hypothesis is rejected.

Hypothesis 3: there is no significant mean difference between Islamic awareness of Nupe Muslims and its perpetual pattern of behaviour.

From Table 4.20

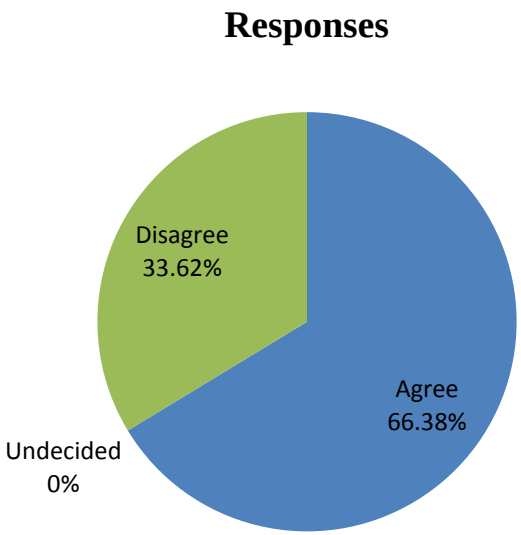


Figure 4.9: Islam has reviewed theNupe Muslims' source of earning and abolished the cultural practices, e.g. Pawn (*Sofa*) and money interest (*Shasha*) etc.

Hypotheses 3 determined the significant difference between Islamic awareness of Nupe Muslims and perpetual pattern of their behviours. The above figure shows that the frequency level of Nupe peoples' Islamic knowledge concerning business transaction especially, bargaining and measurement of market goods or comodities. 66.38% of the respondents representing positive groupagreed with the assertion.And 33.62% of them (negative group)disagreed to the assertion.

Therefore, the postive attitude outweighs the negative attitudes. 0% remained neutral.

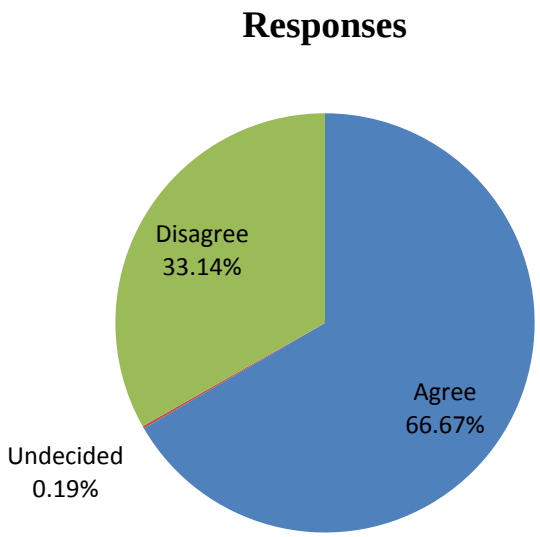


Figure 4.10: Nupe Muslims have appraised their business transactions and shun cultural practices, e.g mix of inferior goods with good ones and cheating in trading.

Figure 4.10 indicates 66.67% of the positive group agreed that Nupe Muslims have appraised their commercial transactions according to provisions of Islam. And 33.14% of the population (negative group) disagreed with the assertion. The figure implies that the cultural behavior of mixing good and bad trade items is checked by Islam as the percentage of positive attitudes outweighs the negative attitudes.

Hypothesis 4: there is no significant difference between the behaviours of Nupe Muslims and the practice of Islam

From Table 4.9

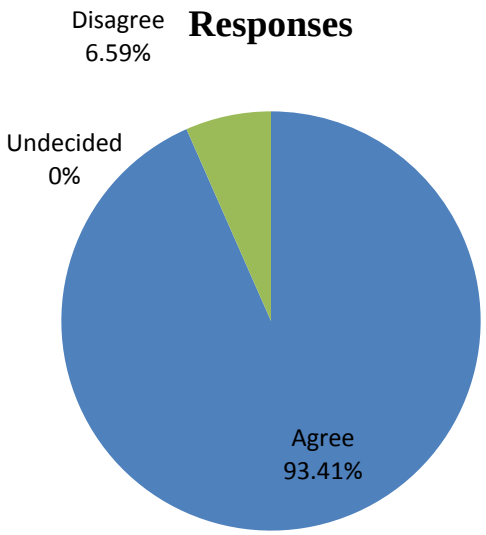


Figure 4.11: Performance of *Salat* congregationally has wiped out different Forms of ritual practices and festivals (i.e. *Zhizhi)*

The above figure shows the percentage attitudes of Nupe Muslims concering the performance of prayer. 93.41% of responses agreed that *salat* is observed congregationally, and the Nupe form of rituals have been faced out. And 6.59% disagreed that the performance of prayer has not wipped off Nupe ritual practices.And 0% was neutral. The figure shows high significance level of positive attitude towards the performance of *salat*.

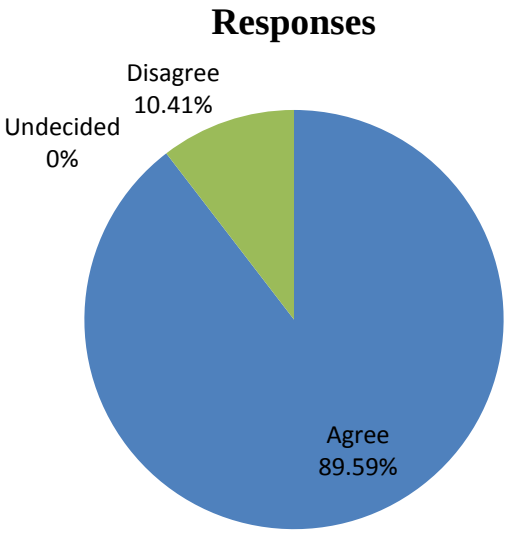


Figure 4.12: Periodical performance of *Salat* has abolished the worship of objects And deities (*Eyanwo*) e.g. *Bakonbagi*, *Elo*, etc.

The above figure shows the percentage attitudes of Nupe Muslims concerning the performance of prayer at stipulated time. 89.59% of the responses agreed that *salat* is observed priodically. And 10.41% disagreed *Salat* is observed at stipulated periods. However, 0% remainedneutral. This shows high frequencing level of positive attitude towards the timely performance of *salat*.

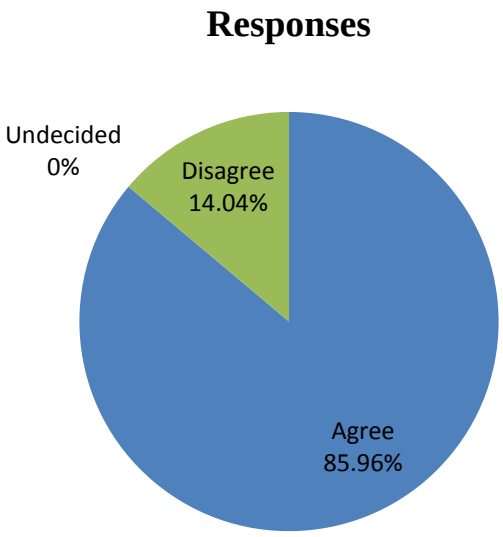
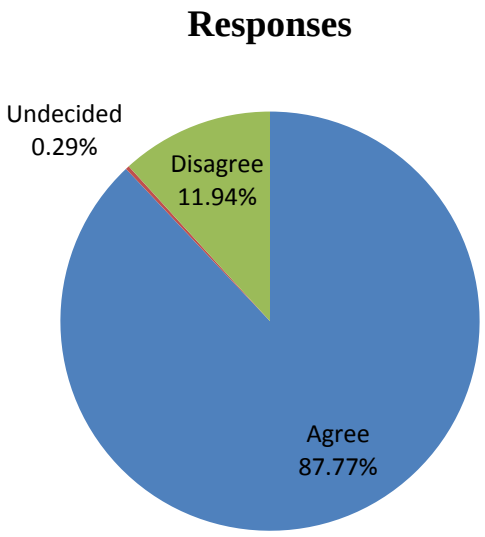


Figure 4.13: Position of *Imam* (*Liman*) over shadows the traditional leaders

The above figure determined the positivity and negativity of *Imam's*positon of *Imam*among Nupe Muslims. 85.96% of the population constituting positive group showing the influence of *Imam* over the local leaders in relation to socio-religious responsibilities. And 14.04% formed negative group disagreeing with the assertion. 0% however, remained neutral. Thus the positive attitudes outweigh the negative attitudes.

From table 4.10: Figure 14



The figure above shows the percentage level of *Zakat*payment by Nupe Muslims. One can see that 87.77% of the population agreed*Zakat* is paid regularly while 11.94% disagreed that *Zakat* is paid regularly. The foregoing responses indicate the positive behavior has outweighed the negative attitude.

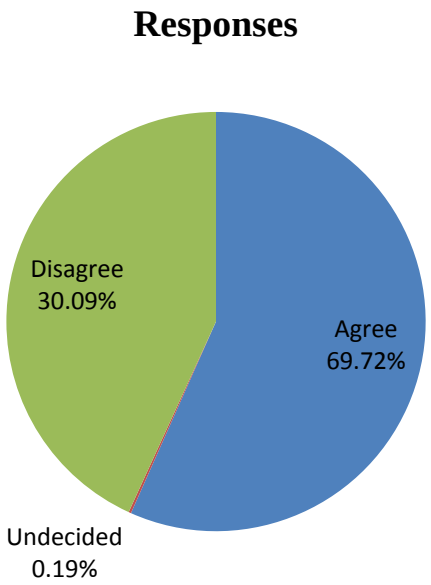


Figure 4.15: Distribution of *Zakat* among the Quranic recipients has wiped out The attitude of hoarding (*Al-Kanz*) and selfishness of leaders, e.g *Zhigi*

Figure 4.15 shown above indicates 69.72% of the populaion agreed that the frequencing level of *Zakat*distribution among Nupe Muslims conforms to the Qur'anic provisions, and30.09% of the respondents disagreedthat *Zakat* is distributed among the stipulated recipients. However, 2% of the responded were neutral.

Summary;

From the figures (4.11 – 4.15) shown above, it shows the positive impact Islam has made on some devotional acts thereby repealing the Nupe rituals culturally observed. This indicates the significant difference between the behaviour of Nupe Muslims and the practice of Islam. Therefore, the hypothesis is rejected.

Hypothesis 5: there is no significant difference between system of leadership in Nupe land and teaching of Islam.

From Table 4.23

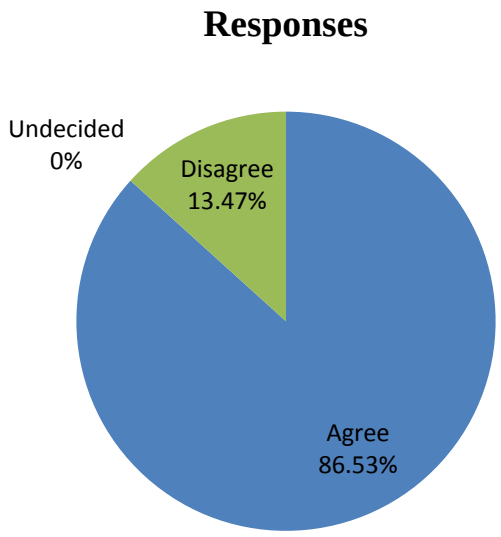


Figure 4.16: Nupe Muslims appraised the practice of leadership (*Estsu* and *Tsuyankp)* system.

The above figure indicates the level of percent *Etsuship* system is practiced in Nupe land. 86.53% of the population agreed that *Estu* vis-à-vis *Tsuyankpa* system is appraised according the provisions of Islam. And 13.47% disagreed that the Nupe administrative system is not Islamically appraised. It shows that the positive responses outweigh the negative responses. This indicates that there is significant different between the implementation of Nupe administrative affairs and Islam. Thus the hypothesis is rejected.

In Summary, considering the percentage of positive responses from the above figure, it indicates that the positive group outweighs the negative group. This

means that the level of Islamic impact on the pattern ofNupe administration is immense. Thus, there is significant difference between Nupe Muslims and the implementation of administration. As such the null hypothesies is rejected.

4.4 Discussion of the Findings

Based on the result of the findings as reflected in this chapter, it is ascertained that there is significant impact of Islam on the cultural practices of Nupe people. Also, the findings revealed that Nupe Muslims have acquired or are acquiring both Islamic and western (secular) type of Education in order to act according to the teachings of Islam and to perform Islamic activities and rites at their stipulated period. Having analysed the data through tabulation and interpretation, the researcher harmonished the findings and adapted the method of grouping them in the following manner:

1, Faith and Religion

2, Religion and worship (Acts of *Ibadah*)

3, Sources of economy (*Zakat* and others)

4, Social institutions (Festivities/ceremonies)

5, Kinship and general social relationship

6, Education (Islamic awareness) and

7, Administrative system.

- **Faith and Religion**

Before the appearance of Islam in Nupe land, the Nupe people were convinced and acknowledged the existence of the Creator (*Al-Khaliq*) which they called *'Soko-Etsu Sama'* or *Etsu Alita* meaning the Lord of skies or the Lord of the creation. But they neither recognized Him as *'Rabb al-'Alamin* or *Ilah* – the only Lord worthy of worship. Again, they did not know anything about Divine reward or punishment and even the Day of Judgment. Mostly, they worshipped idols, spirits and other deities other than *Allah Ta'ala*. This implies that they did not acknowledge the unity of God in their traditional belief before Islam was introduced to them. But, the result of this study showed that Islam had done a lot to change and revive their belief along its teachings. Their unconscious thought about *Allah* has now been restored to consciousness. The effort of *Ulama* and Muslim leaders as well as Muslim individuals as submitted by the respondents and indicated in Table 4.6 have undoubtedly resulted in laying solid foundation for the transformation of their religious belief in conformity with the teachings of Islam. The result further indicates that they have abandoned various belief they have in several deities. They accepted Islam as the only acceptable religion in sight of Allah.

Though the Nupe Muslims generally believe in the Unity of Allah (*Wahadatullah – Tauhid*), yet the result of this study further showed that some Nupe Muslims still practice or patronize soothsaying or divination (*Ebasan*). It will be recalled thatprior to the coming of Islam to the area (Nupe land) the

practice of divination is traditionally connected with their religious belief. The practioners (i.esoothsayers) were found in number in Nupe land (both urban and rural settlements). A soothsayer (*Ebasanchi*) usually claims to know or have information about future occurrence. They include both men and women. This poses great challenge to the effort of Muslim scholars to revive completely the religious belief of the Nupe Muslims as taught by Islam.

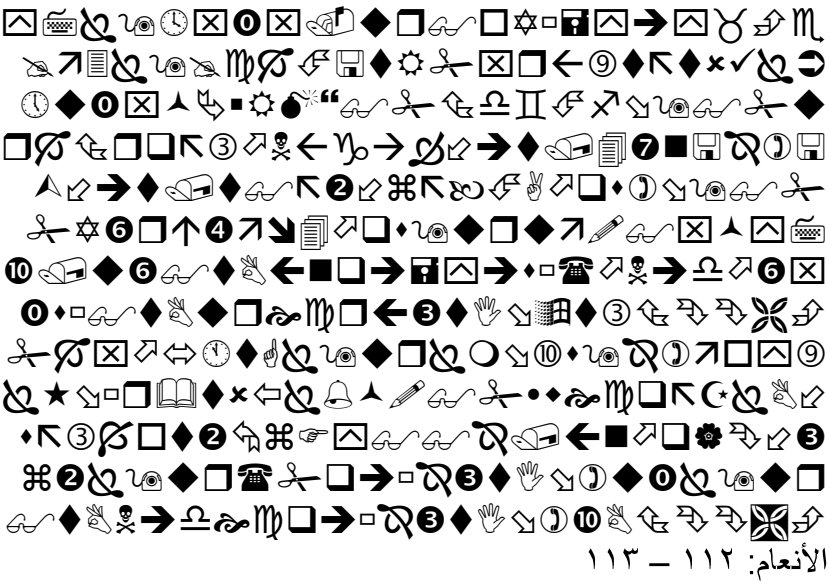


> He is Allah, beside whom *La ilaha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. (Qur'an 59:22).

The above verse teaches that Islam has dismissed or refuted the claim of the soothsayers. Therefore believing and practicing it is against the spirit of Islam and both the practioners and patronisers are committing sin against Allah.

Besides, the finding of this study further revealed that superstition and credulity still lingers on in the religious belief of some Nupe Muslims in some Muslim settlements. Thus it influences them in some of their decisions or actions. For example, it is superstitiously believed that you don't sweep out filth from your room – that if you do it, you are sweeping out your wealth or prosperousness. Instead it should be gathered or accumulated and then packed out and not swept out. Superstition is against the teachings of Islam. Believing in it

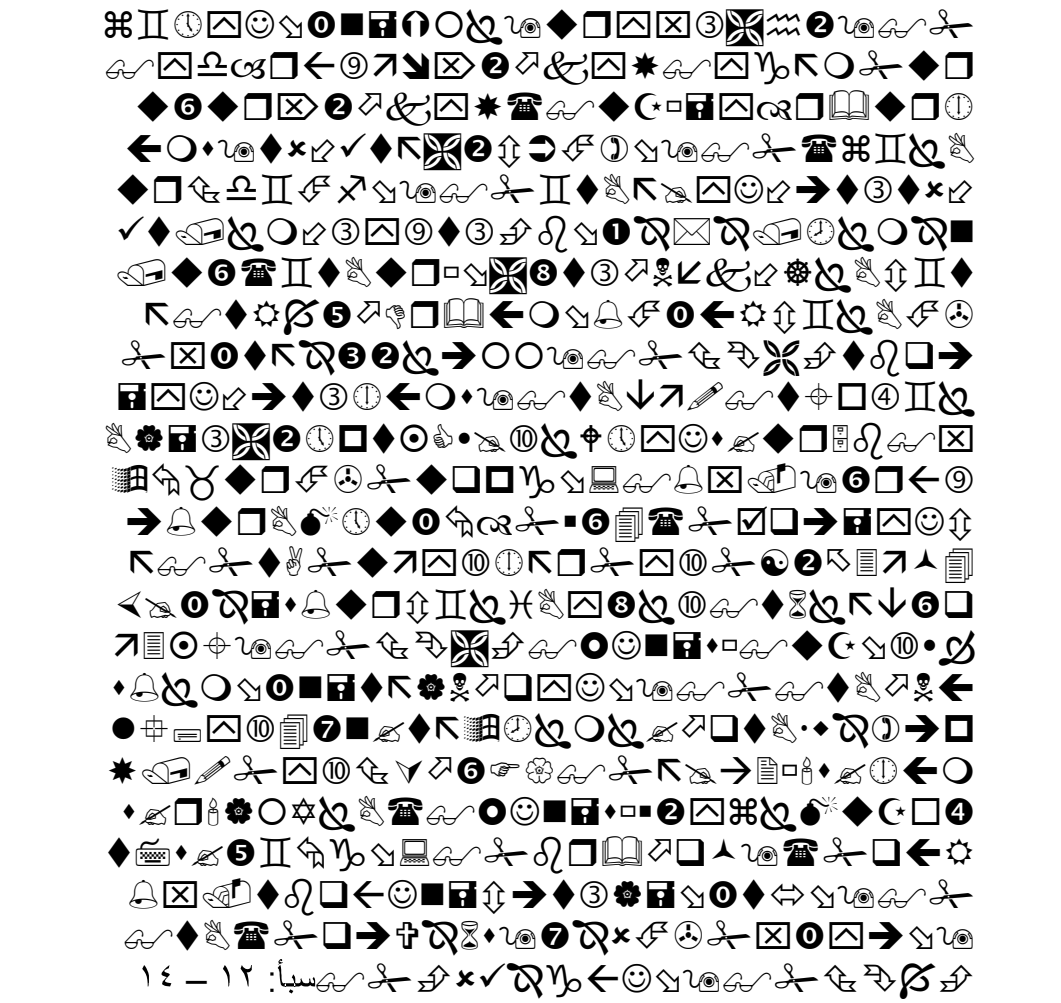
implied that there is lack of complete faith in Allah or one has no future destiny. And people who have no complete faith are taken in by deceit of evil or Satan. In *Surat al-An'am*, Allah says


الأنعام: ١١٢ – ١١٣

> And so We have appointed for every Prophet enemies – *Shaytan* (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or b ways of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications.
> (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are commiting (all kinds of sins and evil deeds). (Qur'an 6:112 and 113)

Related to the above development, as explained earlier that before Islam came to Nupe land, Nupe people believed in existence of God, yet they believed in veneration of*Jinn*, i.e demon or fairies. They consider them as invisible creatures, they further believed that they posses magical or supernatural power with which they can come to the aid of anyone in difficulty. Thus from this study, the findings indicated that up till now some Nupe Muslims regard them and invoke

their names for help. From the teachings of *Qur'an* and *Sunnah* of *Ar-Rasulullah* (SAW) such belief or act is un-Islamic. Also such power attached to them (*Jinn*) is a deceit and lacks basis in Islam. It is stated in*Qur'an* that



And to Suleiman (Solomon) (We subjected) the wind, its morning (stride from sunrise till mid noon) was a month's (journey) and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months journey). And We cause a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the leave of his Lord. And whosoever of them turned aside from Our command, We shall cause him to taste of the torment of the blazing fire.

They worked for him as he desired (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in

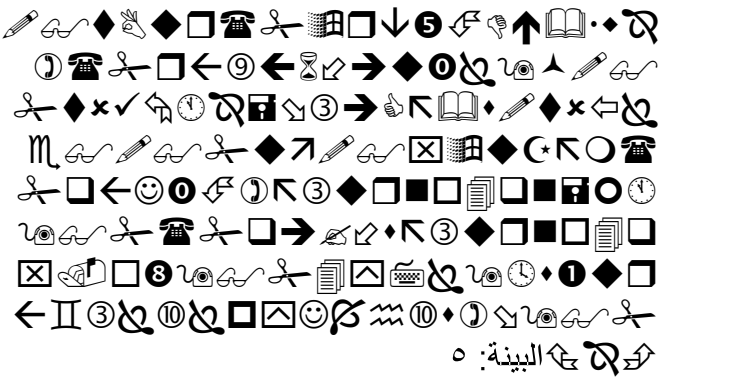
> their places). Work you, O family of Daud (David), with thanks! But few of My slaves are grateful. Then when We decreed death for him (Suleiman (Solomon), nothing informed (Jinn) of his death except a little worm of the earth which kept (slowly) graving away at his stick. So when he fell down, the jinn saw clearly that if they had known the unseen, they would not have stayed in humiliating torment. (Qur'an 34:12-14).

The above verses of the Glorious*Qur'an* have clearly informed us (as Muslims) that *Jinn* also follow Allah's command as others. Being that we cannot sight them by our naked eyes does not qualify them to possess the knowledge of unseen ('*ilm al-Ghaib*). The *Qur'anic* phrase as contained in the above verse 'that if they had known the unseen, they would not have stayed in humiliating torment (of their task)' is an indication that they (*Jinn)* knew nothing of hidden secrets as claimed by the traditional belief of Nupe people. Certainly, as expressed by Abdullahi (1989), they (Jinn) only saw the obvious, and had not even the significance of the little worm that slowly gnawed away Suleiman's staff. Still in connection with faith and worship, the study further revealed that some cultural practices e.g. the practice of *Gboya* (masquerade), *Gunu* (a kind of special rites associated with funerals), *Gani* festival, *Navun* (burning of torches on the 9th of Muharram) etc. are still observed in some Nupe Muslim places.

- **Religion and Worship (Acts of *Ibadah*)**

Just as it is expected of every Muslim to observe acts of *Ibadah* like *Salat (prayer), Sawm* (Fast), giving out *Zakat* (Alms) etc. Nupe Muslims are seen carrying out these religious obligations at both individual and collective level.

Based on the data collected, quantified and interpreted as shown in tables 4.9 & 4.10, the result indicated that Nupe Muslims are conscious of *Arkan al-Islam* (Pillars of Islam) and other voluntary acts of worship. This implied that worship of objects or things and other deities have been abolished. It indeed further implied that Nupe Muslims are impacted by the teachings of *Qur'an* and *Hadith*. For example, *Qur'an* teaches that:



> And they were commanded not but that they worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him) and perform *as-Salat* (*Iqamat as-Salat*) and give Zakat, and that is the right religion. (Qur'an 98:5)

In another verse of *Qur'an al-Karim*, Allah says



> And verily, We have sent among every ummah (community, or nation) a Messenger (proclaiming): Worship Allah (Alone) and avoid (or keep away from) *Taghut* (all false deities, i.e. do not worship *Taghut* besides Allah). Then of them were some whom Allah guided, and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth). (Qur'an 16:36).

Certainly, these verses commanded worshipping of God (*Allah SWT*). The verses further teach against worshipping of all the false deities which include Satan, devils, stones orrocks, sun, stars, angels, human beings, graves, departed souls and so on.

The result of the study further showed that in order to facilitate regular worship especially at collective level (*Jamu'*), *Imams* are not only appointed but equally they are accorded high esteem so much that they have a say in matters arising and decision taken in communities. Their remarks or decisions are respected.It is noteworthy that the belief Nupe Muslims and mode of worship is uniform. Also their invocation which was formally characterized by libation and other traditional efficacy is subtituted by *Du'a* (prayer) and other supplications (*Nawafil*) to Allah *Ta'ala*. In addition, seeking for assistance from God which was formerly done through *Eyanwo* (idol worship) and *Efu-jin*or what they cunningly called *Zanka* (i.e. a practice whereby some material things like grain, prepared food or animal either dead or alive, are put or kept or thrown in some specified places like roads, river banks, markets, or places where people sit for relaxation, etc.) are now replaced with giving out *Sadaqa, hiba, hadya* and other charitable

services. These practices formed part of the reformation Islam brought to the culture of the Nupe people.

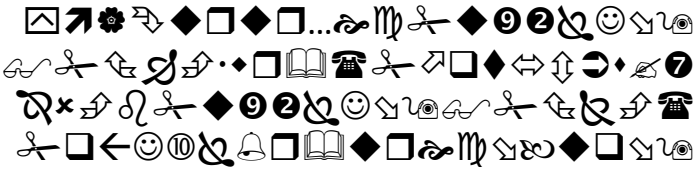
- **Economy and its Sources (*Zakat* and Others)**

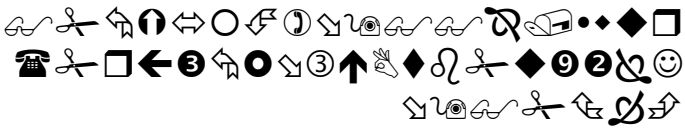
From the Muslim Economic history, apart from *Zakat* (which is *Fard*), other sources of Muslim income were identified. It include, *Sadaqa* (charity), *Hadya* (present), *Hubs/waqf* (endowment), *Jizya* (poll tax), and *Kharaj* (land tax) etc. Islam also recognises businesses or commercial transactions (*Tijarah*) among the believers. Going by the above stand point of Islam, this study found out that Nupe Muslims are actively engaged in it (commercial or Trade transaction). But the findings however, revealed that in trade transaction there is still exhibition of some cultural attitudes as shown in table 4.20, e.g. exchange of intoxicants for money, the use of short (substandard) measures in measurement, collection of usury (*Shasha* – Nupe) and mixing of inferior (bad) commercial goods with superior (good) ones etc. This implies that they transact or deal in commercial goods that are considered *haram* (unlawful) in Islam. These attitudes are indeed against the teachings of Islam. Allah says:



Woe to *Al-Mutaffifin* (those who give less in measurement).
(Qur'an 83:1)

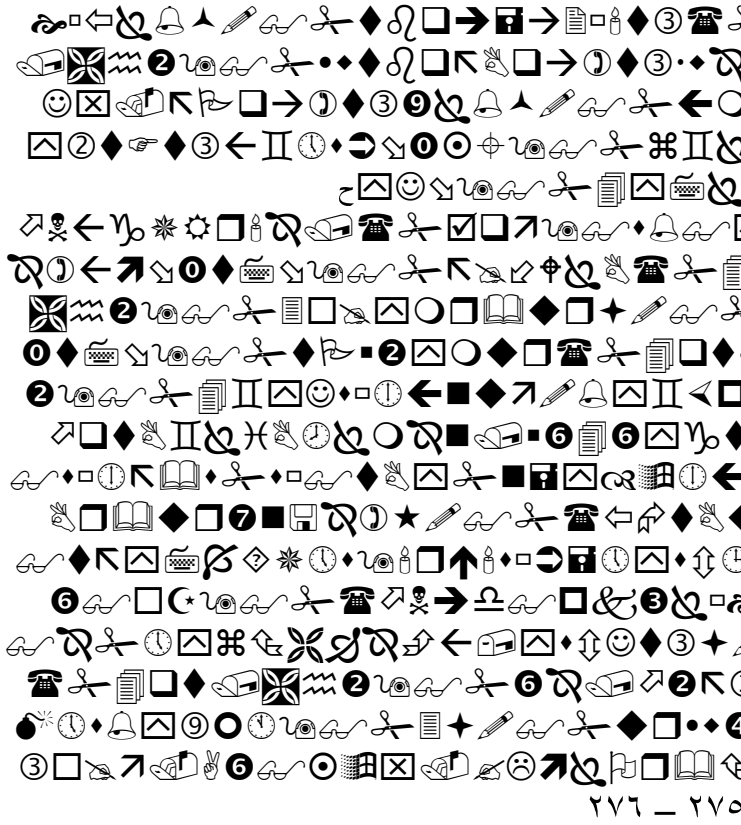
In another verse of Qur'an, Allah further said:





And the Heaven: He has raised it and He has set up the Balance. In order that you may not transgress (due) balance. And observe the weight with equity and do not make balance deficient. (Q55:7- 9)

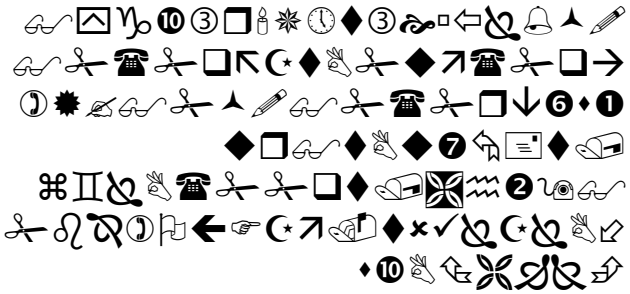
The above verses teach againt fraud and deficient in measurement or weight. This therefore, indicates that that such act is unlawful and acting contrary to Allah's amounts to sin. Regarding the money interest (*Riba*), Allah said:



Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten

> by shaitan (Satan) leading him to insanity. That is because they say: Trading is only like Riba (usury), whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (Usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns (to Riba – usury), such are the dwellers of the fire – they will abide therein for ever.
> Allah will destroy Riba (usury) and will give increase for *Sadaqah* (deeds of charity, alms, etc.). And Allah likes not the disbelievers, sinners. (Qur'an 2:275-276)

Allah the Most High said again:



> O you who believed! Be afraid of Allah and give up what remain (due to you) from *Riba* (usury) (from now on ward), if you are (really) believers. (Qur'an 2:278)

Commenting on the above verses, Muhammad Taqi-ud-Din and Muhamma Khan (1426:62) identified two types of *Riba* (usury) viz: 1) *Riba An-Nasia* – i.e. interest on lent money and 2) *Riba al-Fadl* – i.e. eating a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g. dates of superior for dates of inferior quality in great amounts. In Sunnah, the Prophet (SAW) forbade usury as contained in several*Ahadith*, e.g.

عن عون ابن أبى جحيفة قال: رايت أبى اشترى عبدا حجاما فسأ لته، فقال: نهى النبي صلى الله عليه وسلم عن ثمن الكلب وثمن الدم، ونهى عن الوالشمة والموشومة، وآكل الربا وموكله. ولعن المصور (رواه البخارى)

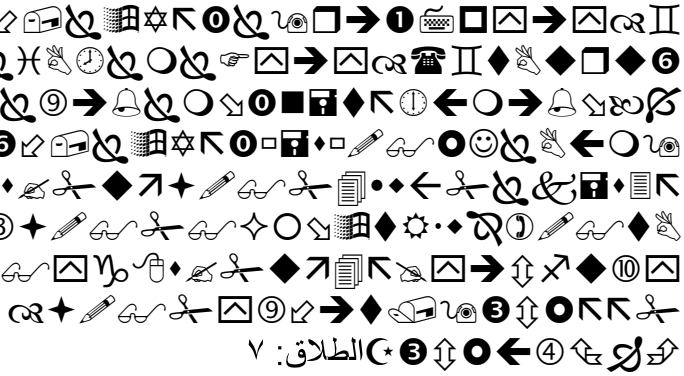
> Narrated ‘Aun bin Abu-Juhaifa (RA): My father bought a slave who practiced the profession of cupping. (My father broke the slave’s instruments of cupping.) I asked my father why he had done so. He replied: ‘The Prophet (SAW) forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and receiving *Riba* (usury), and cursed the picture-makers. (Tranmitted by Bukhari: *Sahih al-Bukhari*, No.2086, p.8, Vol.2 and *Jami’u al-Ahkam al-Qur’an – Tafsir al-Qurtabi*, No. 1501, p.319, Vol.3.)

From all these submissions and explanations, one can understand that the attitude of using sub-standard measurement and collection or eating usury are indeed against the teachings of Islam. To this end, Sheikh Ibrahim (RA) (2011) expressed what befits a believer is to practice what Allah has ordained. The believers should shun away act disapproved by the Prophet (SAW) as he disallowed his *Sahabah* from collecting or eating usury.

- **Social Institutions; Festivities/Ceremonies – e.g. Marriage, Naming etc.**

Results of the findings of this study indicated that Islam has made significant impact on social activities of Nupe Muslims. The quantified and explained data gathered showed that Nupe Muslims are guided and imbibed the culture of conducting social events (both joyful and non-joyful activities) in

accordance with the teachings of Islam. Tables 4.13, 4.14 and 4.15testified to this fact. For example, marriage which was culturally seen as only a means of completing life circle is now regarded as a fulfillment of religious obligations. Similarly, the issue of force marriage and force dissolution of married couples by parents – etc. have drastically reduced. This is guided by the teachings of Islam (see table 4.16).In addition, *Nafaqa* which was culturally seen as feeding the family members only is now conceived in the Islamic view point; over whole sustenance of self, and people under one's care which include provision of food, shelter, clothing, education and health care etc. Allah says



> Let the rich man spend according to his means and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship ease. (Q65:7)

This notwithstanding, naming (*'Aqiqah*) of a new baby is also conducted according to the dictates of Islam.The naming which from stand point of *Sunnah* requires scarifying one or two sheep or goats on the occasion of the birth of a

child as a token of gratitude to Allah is sometimes delayed unnecessarily by some Nupe Muslims because of some cultural impediments. For example, the desire to oberve it in an expensive manner and to pull crowd (large number of people) to share the joy together led to such delayment. The problem lies with it is the fear of being grossly criticized or look down upon or even lost of cultural value or respect by the people.That is, if it is ordinarily done without some beautifications, they will be looked down upon or dispised by others. The Prophet said:

عَنْ سَمُرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ غُلَامٍ رَهِينٌ بِعَقِيقَتِهِ تُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ وَيُحْلَقُ رَأْسُهُ وَيُسَمَّى
(رواه أحمد والاربعة)

Narrated Samura (RA): Allah's Apostle (SAW) said: 'A boy is in pledge for his *'Aqiqah*, sacrifice is made for him on seventh day, his head is shaved and he is given name.' (Transmitted by Ahmad and Four others: Masnad Ahmad, No.20139, p.318, vol.33 [Maktaba Shamilah])

Still on festivities however, is the practice of *Navun* or *worior*. They study found out that the practice in some Nupe Muslim communities where people particularly youths, as part of activities on the 9th day of *Muharram* to mark the new *Hijra* year, engage in some kind of traditional/cultural fire works (*Navun*) is almost dead. This is because it is observed that it lacks any base in Islam. Also, the practice where people gathered to forecast events good and bad (i.e. *Eyazhe* – Nupe) that are likely to happen within the year (new year) and in addition asking people to offer specific *sadaqa* (money sacrifice) is also dead as it is observed that it is against the known practices of the orthodox belief or practice of Islam.

Such practice amounts to *Bid'a* (innovation) and bid'a, especially this type, has no place in Islam. What is now practiced as observed is voluntary fast, visitation, special prayers (*Du'a*) and some meritorious services.

As for the funeral (*Janazah*), Islam has impacted the practice immensely. It is conducted in a manner taught by Islam even though the act of cultural bereavement is still observed by some Nupe Muslims.That is, it is observed that during mourning of the deceased person (*Nmba* – Nupe), the practice or attitude of the bereaved people crying in pains, tear their face and body and even utter some unpleasant phrases is still observed by some Nupe Muslims especially women e.g. phrases like '*Miasun zuyere* or *mia agba re* (i.e. I'm disgraced), *Mia gbin re* (i.e. I'm destroyed), *mia-ayah re* (i.e. I'm lost) etc. Islam permits shadding of tears but it disapproved this type of behaviors and encourages or admonishes '*Sabr*' (Patience) in all circumstances. Also, the observance of 3 or 7 days and 40th day (after the death of a person) that were observed ceremoniously (i.e. as social event) has now been reduced to offer of prayers and *sadaqa* (charity). On festivals generally, *Gunu* and *fitakun* etc. were already discarded except those that are more of entertainment than religious e.g. *patigi regatta*, *Bariki* day, and Nupe day celebrations. *Mauludun-Nabi* is another celebration conducted in Nupe land – although its celebration is agreeable to some Nupe Muslims and to some, it is not even recognized. Yet, it is one of the popular celebrations in Nupe land. Whatever be the case, Islam has immensely impacted the lives of Nupe Muslims in this aspect.

- **Kinship (*Dangiship*) and General Social Relationship**

From the findings of this study, it showed that in Nupe society the spirit of kinship, neighborhood and care for all is considered with high regard. The revelation from the data collected as contained in Table 4.16 indicated that everybody is cared fore and carried along. Virtually, this conforms to the teachings of Islam. Just as a Muslim considers doing the good to be virtuous characteristic so also it is considered to be of his doctrine and an essential part of his Islam. On this note Abubakar Al-Jazairi (2007) identified three basic issues upon which Islam is built, viz: Belief (*Iman*), Submission (Islam) and doing well (*Ihsan*). He further explained that the observance and maintenance of good relations as accorded to the parents, the relatives, the orphans, the poor and needy, the wayfarer and the workers or general public. Doing well in this sense requires being kind, compassionate and courtesy to them in dealings and saying. At the same time, admonish them to do well and shun evil. The Prophet (SAW) says:

عن ابى هريرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: من احب ان يبسط له فى رزقه وان ينسأله فى اثره فليصل رحمه. (رواه البخارى)

NarratedAbu Huraira (RA): I heard Allah's Apostle Sayimg (SAW) said: "whoever is pleased that he be granted more wealth and that his lease of life be prolonged, then he should keep goodrelations with his kith and kin". (Transmitted by Bukhari: *Shahih al-Bukhari*, No.5985, p.49, Vol.4.)

The Prophet (SAW) further said:

عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ (رواه البخارى و مسلم)

Narrated Abu Huraira (RA): Allah's Apostle (SAW) said, "Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously, and anybody who believes in Allah and Last Day should talk what is good or keep quit, (i.e abstain from all kinds evil and dirty talk). (Transmitted by Bukhari and Muslim; *Sahih al-Bukhari*, No.6138, p.54, Vol.4. Muslim, No.183, p.49, vol.1 [Maktaba Shamilah]).

The above*Ahadith*have given us general background on the maintenance of relationship between ourselves. It teaches that we should regard, honor, treat and consider our neighbours and guests irrespective of their creed, caste, origin or nationality. We should acknowledge their rights and defend them by avoiding what will harm them. In short, we should be brothers and a family – family of Allah.

In another development, the findings further revealed that the Nupe cultural practice of intermittent marriage (i.e. Christian men marrying Muslim women) is on check as parents are striving to peg the practice. This indeed, shows the level of Islamic impact on the cultural practices of Nupe Muslims.

- **Education pursuit: Islamic Education and Awareness**

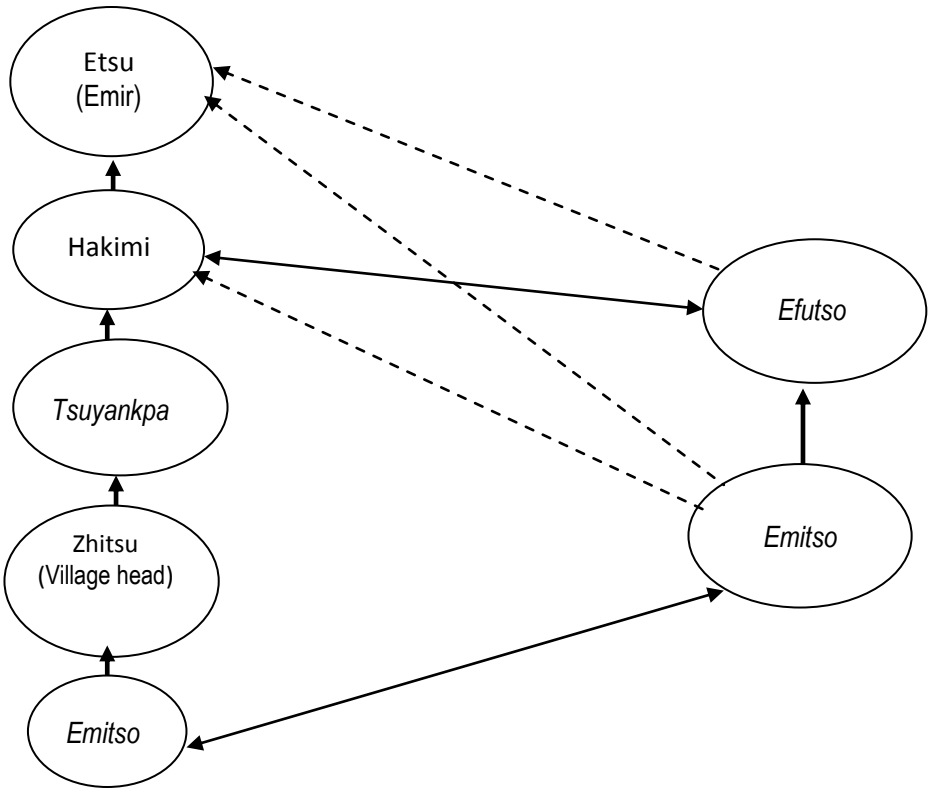
Based on the findings in this chapter, there is an immense significantimpact of Islam on the level of Nupe cultural Education and Islamic awareness of Nupe Muslims. From the submissions made by the respondents (see Table 4.19) it indicated that through Islamic education (i.e. study on Qur'ain, *Hadith* and other related Islamic materials) Nupe Muslims have been enlightened. Also they are now seen adapting themselves to the teachings of Islam and to the changing conditions of the modern world. This is achieved through the efforts of Muslim teachers and *Du'at* (Islamic Missionaries). As a result, Nupe land today is witnessing the emergence of Muslim women scholars who are also contributing their quota to the development of Islam in all ramifications. Some of them have even began establishing Islamiyyah Schools for kids and Muslim women as well. It is observed that all these are happening as a result of development and achievement of Islamic education in the area.

- **Islamic impact on Administration: *Etsuship* Administrative System**

The result of the findings as reflected in this study showed that the administrativehierarchy system in Nupe land is still as it was prior to the appearance of Islam in the area – i.e. *Etsu – Tsuyankpa – Zhitsu* System. However, Islam has impacted the entire system. While the pre-requisite for post or office (traditional post) is hereditary and patrineal in nature, yet the person must now be a Muslim. But where the population is dense with people who belong to different faith (religion) e.g. Muslims and *Ahl-al-Kitab* or Christians, and it happens that Muslims constitute exiguous (small) number, then *Ahl-al-*

Kitab is considered. This implies that an believer (i.e. one who doesn't believe in any divine religion) is not considered. Mostly, this happens in rural settlements. In urban settlements (where Muslims overwhelmely constitute majority) Muslims virtually occupy the position. The diagram below illustrates the operational practice of administration in Nupe land:

Figour 4.17: Hierachy ofNupe administrsative system.



Source: Research work on the Assessmentof Islamic impact on Nupe cultural practices in Nupe people, 2014

The illustration above shows the hierarchy system in Nupe administrative system. The ranking system indicates ranks above the other according to status. It starts from the house (family level – family head) up to Etsu who occupies the highest

position. In rural settlements, an *Emitso* is answerable to *Zhitsu* (Village head) who also answers to *Tsuyankpa.* And *Tsuyankpa* is responsible to *Hakimi* who in turn submits to *Etsu*. Whereas in urban centres or towns like Bida, Agaie, Lapai, Patigi, Lafiagi or Eggan etc; an *Emitso* passes matters to *Efutso* who is answerable to *Hakimi*. Then from *Hakimi* to *Etsu*. This has been the practice. Though the introduction of *Hakimi* position in to the leadership system was a later development.It was instituted after the introduction of Islam to the area.This marked another aspect of the Islamic impact on the cultural pattern of administration of Nupe people. But it is identified that this protocol can be broken pending the circumstances or matters arising. For example, a village head may by-pass *Tsuyankpa* to *Hakimi* or even to *Etsu*directly. Also, in urban centres, an *Emitso* may by pass *Efutso* or even *Hakimi* to *Etsu* directly. Generally, this practice implies that in Nupe land, Nupe Muslims observe and maintain discipline and order as taught by Sunnah of *ar-Rasullullah* (SAW). The Prophet (SAW) said:

عن العرباض بن سارية قال : وعظنا رسول الله صلى الله عليه و سلم يوما بعد صلاة الغداة موعظة بليغة ذرفت منها العيون ووجلت منها القلوب... قال : أوصيكم بتقوى الله والسمع والطاعةوإن عبد حبشي..."(رواه الترميذى)

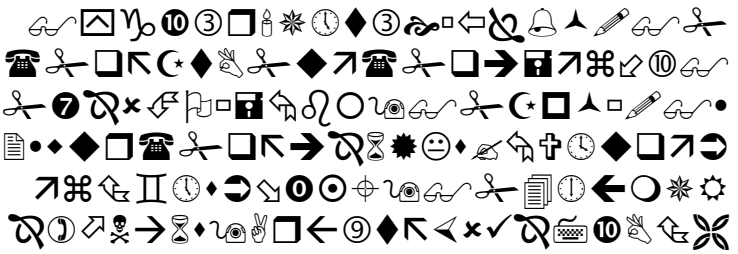
Narrated Al-'Irbad bin Sariyyah (RA): Allah's Apostle (SAW) gave us admonition with good sermons which moved our hearts… I give you a testament that you fear Allah the Exalted and the Magnificent and you listen and obey even if a slave orders you as y our leader…

(Transmitted by Trimidh: No.2676, p.44, vol.5. [Maktaba Shamilah])

Commenting on this Hadith, Basheer (n.d) highlighted that Islam gives equal dignity and recognition to all category of people irrespective of their origin or status. Certainly, a Muslim is to obey the appointed leader whoever he may be. This implies that there is no excuse for disobeying (a leader) even if there is difference of opinion as long as it does not affect the teachings of Islam. This notwithstanding, the Nupe cultural practice of appointing a widow or un-married woman to occupy leadership position such as *Sagi, Wogbo and Ninwoye*, etc. has been abolished. That is, before she was to be considered, she must remain un-married, and if she was married, the marriage had to be repudiated willy-Nilly. Now such culture has been modified along Islamic teaching, i.e she must be married before such appointment. On a general note, Islam had cemented the Nupe leadership and followership system with its laws and ordinaces.

From the finding of this study, it shows that Islam has immensely impacted Nupe cultural practices in all ramifications of human endeavor. Generally speaking, the teachings of Islam requires every Muslim (Nupe or non Nupe) to enter, accept and practice Islam wholeheartedly without mixing it with other practice or worship. The stand point of Islam is, there is no any deity worthy of worship except *Allah* (i.e. *La ilah illa Allah*) the Exalted be He. AMuslim is expected to be firm and holistic in carrying his obligations towards

Allah. He should completely shun act (attitunal behaviour) of partly worshiping of Allah.In the Noble *Qur'an* Allah (SWT) says:



O you who believed! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of *Shaitan* (Satan). Verily, he is to you a plain enemy. (Qur'an 2:208)

Wallahu Alam!

CHAPTER FIVE

5.0 SUMMARY, RECOMMENDATION AND CONCLUSION

5.1 Summary

Islam is not merely a religion but a complete way of life for every believer (Muslim) whom it guides from birth to death. Before the arrival of Islam in Nupe land, Nupe people were generally worshippers of idols (*Ewochizhi*). They attributed certain powers to both living and non-living things and heavenly bodies as well such as spirits, demons, fairies and wizards etc. Historically, Islam penetrated into Nupe land as far back as 15th Century. It is therefore expected that its teachings should be firmly rooted in their cultural beliefs and practices. Base on these premises, this study was carried out to ascertain the impact of Islam on the cultural practices of Nupe people cutting across the belief, worship and some other social transactions e.g. marriage, naming, rituals and trade etc. That is, to bring forth the level of infusion of Islamic teachings on their cultural attitudes concerning certain aspects of life: faith and religion itself and general behavior towards worship – *ibadah*. In doing so, the study was designed along the "Survey design" and cross sectional method of gathering data. This notwithstanding, the whole research work was divided into five chapters. Chapter one is concerned with preliminary information or introduction e.g. background to the study, the objectives, and significance of the study etc., and chapter two covers the review of the related literature. Chapter three on the other hand deals with the research methodology, while Chapter Four contains the analysis and interpretations of data

collected. The last chapter contains concluding information and recommendations.

Through the findings of this study, it is established that Islam has made very significant impact on the cultural practices of Nupe people. It has touched every facet of their life activities which include spiritual act or worship, moral behaviours, economic pursue, and perception of things etc. It should be noted that these reforms brought about the establishment of higher objective and ethical goals (*Al-Maqasid*) of Islam, i.e to produce a peaceful (i.e.*'Abdsalim*) and a faithful individual.Islam has contributed immensely to Nupe culture. This really confirmed what Babs (1980) observed that it was Islam that received the human pursuit of science (or education) as a result of which the modern world achieved light and power through it. This invariably, indicates that for decades that Islam as a religion and Arabic (the *Qur'anic* language) have been in Nupe land, they had impacted immensely on the growth and socio-cultural practices of the Nupe people. Islam has opened a new horizon for their educational pursuit. Prior to the coming of Islam into Nupe kingdom, their Education system was based on observation and practice – i.e. what could be termed as practical learning which was more character learning oriented. This just forms a part from the total pact of what Islamic education entails. On a general note, Islamic education has undoubtedly given cultural prestige to the cultural display of Nupe people as generally done to the Muslim *Ummah*. The system of intellectual and material

culture, as submitted by Babs Fafunwa (1980) has given birth to new avenue and from it stems the superiority Muslims display.

As the study identified the impact Islam has made in Nupe land (i.e. on their cultural practices), it was further brought to fore some challenges Islam is still facing in the area (i.e. Nupe land). Such challenges include:

- Lack of sufficiency knowledge of *Tauhid*. This is because superstitious belief and the practice of divination or soothsaying are still held by some Nupe Muslims. It is submitted that even some of the learned ones (i.e. people with Islamic background) take part in this venture. While soothsayers use things such as cowries for forecast, the learned individuals use sand (i.e. sand divination) and Rosaries or a kind of string of beads etc. for divination.
- Manifestation of *Shirk* in supplication or prayer*Du'a* (prayers) andobedience to creatures other thanAllah *Ta'alah*(i.e *Ta'atu ghairullah*). That is, some Nupe Muslims are still found or seen venerating or respecting *Jinn* (demon/farriers) and ancestors humbly. They invoke them (demons) and follow the foot prints of their fore-fathers traditionally.
- Mixing of some cultural practices with Islam e.g. *Gani* festival and some activities or practices associated with the funeral rites. For example, some *Ulama* encourage the collection of money from the bereaved people during and after the burial of the deceased person, (*Ewo Nmba*).

- Lack of adequate Islamic education especially on financial transactions and distribution of inheritance etc. It is further submitted that some Nupe Muslims (who trade) have little or no adequate knowledge of Islamic teachings about commercial laws and regulations. Also they seem notto know much about other sources of Muslim income e.g. *Hubs or waqf* etc.
- The activities of some *ulama* contributed to the impediment of holistic Islamisation of the entire Nupe cultural practices, for example, some of them, as ascertained especially some *Imams* dominate or influence the distribution of *Zakat* or even in *Mirath*distribution. That is,*Zakat* which supposed to be shared among the *Qur'anic* recipients is yet to be articulated Islamically. The submission made in Table 4.10 of this study showed that the distribution is not wholly. Again, some of them are seen or found mixing Islamic and un-Islamic practices together, e.g. soothsaying and invocation of *jinn* etc.
- The reluctant attitude on the part of some Nupe Muslims to search for authentic information about Islamic ideologies/teachings or the stand point of Islam on certain issues. Maybe, they did not realize that Islam strongly admonishes the search for knowledge and that ignorance relegates one to lowest of the low. Perhaps, this attitude further contributed to the refusal of somerespondents to respond to some issues raised in the questionnaire (i.e. taken "undecided" position).

- And the individual feelings or disposition influence some Nupe Muslims to introduce practices to Islam. For instance, the rigidity of some Nupe Muslims made it difficult for them to adapt to the changing periods for *Salat* or even move with time. For example, it is identified that some Nupe Muslims perform *Jum'at* prayer before *zawal* (i.e, before the Sun is over head). It is alsoidentified that due to flexibility of some Nupe Muslims, they perform*Salat* at times they believe to be convevient for them.

From these submissions generally, it can beaccomplished that there is lack of sufficient knowledge about Islamic obligations,activities and issues concerning the application of Islamic teachings to daily practices. Also regarding the issue of some Muslim scholars who are not holistic in the discharge of their Islamic duties. They fail to remember the basic fact that they are the role models for other Muslims to emulate – i.e. they are the heirs (i.e *khalifah*) of *Ar-Rasulullah* (SAW). Indeed, Islam calls for every Muslim (Nupe Muslim inclusive) to conduct his personal and cultural life in accordance with its teachings.

5.2 Conclusion

From the findings and subsequent discussions and explanations, the study reveals that Islam has advanced in Nupe land several hundred years in enjoining upon Nupe Muslims the necessity of respecting and honouring Islamic norms, ethics and morality generally. Based on the findings of this study, the following conclusions are identified and drawn: that Islam has impacted and contributed immensely to the reformation and revivalism of socio-cultural practices of Nupe

Muslims.The Nupe Muslims believe in Oneness of God (*Tauhid*) and perform other Islamic activities or rituals at their stipulated periods. For instance, the performance of *Salat*, Fast, *Hajj* and ceremonies or festivals like the two *'Ids*, have impacted on their traditional worship and festivals like *Gunu* and *Ndaduma*. Islamhas indeed opened new horizons for the entire life activities of Nupe Muslims. The impact of Islam in Nupe Land is so much immense that it has laid the basis of unification of Nupe people which they have never dreamt of through the operation of *Dangiship* system. Islam instituted the principles of vast brotherhood as ordained by Islam so much that the issue of ecological or geographical barriers and other related ones were forgotten. They have recognized the establishment of equality in spiritual activities (*Ibadat*) and dealings or civic transactions among men or individuals (*Mu'amalat*: civic transactions and political rights) along Islamic teachings. Also, most of the traditional tittles or names that were concernd with Nupe traditional belief or religion were either abandoned, modified or changed. For example, *Maji dodo* was changed to *Maji chigbe.*etc. Besides, the practice of intermittent or sporadic marriage between Islam and Christianity is being checked.Furthermore, the rate at which NupeMuslims' children are put under the guardianship of Christians is fast dying due to Islamic consciousness. May Allah guide us to the right path!

5.3 Recommendations

In view of the findings of the study, the following recommendations are made in order to sensitize the Muslims particularly Nupe Muslims to imbibe the teachings of *Qur'an* and *Hadith* holistically:

- There should be expansion in *Da'wah* activities. That is, more advocacy programmes be instituted by the Muslim stakeholders such as*ulama*, leaders, and philantropists as a way to increase and diversify missionary preoccupations with intent to sensitize Nupe Muslims to abide by the teachings of Islam. This can be achieved by supporting Muslim bodies, organizing public lectures and buying airtimes in media, etc.
- The *Ulama* should instill proper faith in minds of Muslims by living exemplary life for their followers to emulate. More importantly, the learned Nupe Muslim individuals who imbibed the practice of divinition by any means should shun it because their involvement in it may cast doubt in the minds of un-informed Muslims thereby shaking their faith (*Iman*).
- Religious organizations should be sensitizedby the leaders and philantropists to always counsel their followers on the importance of practicing Islam holistically.
- Parents should be sincere and train their children in manner that their children would see, accept and practice Islam the way it suppose to be practiced.

- *Bait al-Mal* (Islamic public Treasury) be re-instituted to sensitize and cater for financial or economic transactions. The institution can as well be sadlled with the responsibility of educating Nupe Muslims on trade transactions.
- The importance of *Istikharah* be emphasized and highlighted to Nupe Muslims. This is with the believe that it will sensitize the NupeMuslims to imbibe the culture of seeking solutions or verifying things, issues or matters from Allah– the Most High. They should always appeal to Him for guidance rather than referring their matters or problems to soothsayers for whatever reason.
- The Nupe Muslims and *Ulama* should consider divine guidance to the greatest extent in discharge of religious duties (both spiritual and civictransactions) especially in prayers than relying on individual predisposition.
- The significance of belief in *Qadar* (destiny) should also be highlighted and emphasized by Muslim scholars to Nupe Muslims. They should be made to understand that certain events or things decreed by Allah *Ta'ala* are likely to happen to a person (a Muslim). Such unforeseen circumstances are to be believed and accepted by a Muslim wholeheartedly. This will further check the practice of patronizing diviners.

- The Nupe Muslims should acqaint themselves with Islamic teachings to the changing conditions of the modern world as this will enhance their socio-cultural development.

  It is also recommended that further researches are to be conducted on Nupe cultural practiceslike Naming, funeral practices (*Nmba*), native medicinal practice, (*chigbejin*), practice of masquerade (*Gboya*), and divination as well as festivals like *Gani* and *Patigi Regata*, etc.
- Finaly, Taqwa Allah (Fear of Allah) should be the concern of every Muslim in all affairs. *Wallahu A'alam*!

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List of informants

Abdur-Rahman Alhaji Abubakar (40 years). An Islamic teacher – interviewed at Goyi-Dzowa village (Kataeregi) Katcha local Government Area on 15th/ 12/ 2014

Alhaji Alikali (93 years). Award leader (*Efutso*) – interviewed at Bida town on 1st/ 4/ 2014

Ishaq Aliyu Gbedako (55years). An upper Area court Judge charted with at Gbedako village on 14th/1/2015

Mal. Ibrahin Ndeijiko (Baba Arabi) (65 years). An Islamic teacher (*Da'i*) – charted with at Tyabo village on 25th/ 5/ 2014

Mal. Suleiman Muhammad (Babatako) (58 years). An Islamic teacher & a lecture with Fedral Polytechnic Bida – charted with at Bida on 30th / 12/ 2014

Mal. Yusuf Yaqub Bassange (75 years). A Minna resident – interviewed at Minna on 12th/6/2014

Mallama Hauwa Garba (42 years). AQur'anic teacher – interviewed at Minna on 12th/6/2014

Mallama Kashi (65 years), Mallama Kaka (6o years), Mal.Asabe (54 years) and Mal. Gogo (48 years). They are allmarket women interviewed at Bida various markets

Mallama Mama (53 years), Mal. Nnagi Fati (44 years) and Mal. Nna Na (47 years) are all market women interviewed at Lapai central market On 25th/11/2014

Mallama Ruqayyah (50 years). A Qur'anic teacher interviewed at Bida on 1st/4/2015

Mallam Muhammad Ndaman Baba-Abuja (55 years). A Judiciary officer – interviewed at Minna on 2nd/6/2014

Muhammadu Tsowa(43 years). An *Imam* – interviewed at Ndanawun village on 14th/5/2014

Nma Baba (41 years). An Islamic studies student – interviewed at Lemu on 25th/12/2014

Yabagi Aliyu Tamasani (48 years). A secondary School teacher – interviewed at Lokoja on 20th/7/2014.

Zakariyau Gana (Nda-Badan) (45 years). A sbusiness man – interviewed at Zambufu village 7th/12/2014

APPENDIX

LETTER TO THE RESPONDENTS

Ahmadu Bello University,
Department of Arts and Social Science Education,
Islamic Studies Section,
Zaria.

Sir/Ma,

I am a Ph.D. student from the above named institution conducting a research on the "Assessment of impact of Islam on the Cultural Practices of Nupe People". This questionnaire is therefore designed to seek your opinion on their Islamic and Cultural Practices. You are pleased requested to complete this questionnaire with the options provided that best reflect your opinion.

The responses and other informations provided will be used for the research purpose only, and will be treated with absolute confidentiality.

Yours faithfully,

MUHAMMAD BUKHARI

APPENDIX 11
THE DESIGNED RESEARCH QUESTIONNAIRE
SECTION A: BIO-DATA

Instruction: Please tick ☑ as appropriate.

Sex: A – Male [] B – Female []

Settlement: A – Rural [] B – Urban []

State: A – Niger [ ] B – Kwara [ ] C – Kogi [ ]

Local Government Area: _____

Age bracket: A – 25 and below [] B – 26 – 35 []
C – 36 – 45 [] D – 46 and above []

Occupation: A – Civil Servant [] B – Qur'an/Islamic Teacher []
C – Conventional Teacher [] D – Businessman/woman []
E – Farmer [ ] F – Artisan [ ] G – House wife [ ]

Marital Status: A – Married [] B – Single []
C – Divorcee [] D – Widow []

Number of Children: A – One [] B – Two [] C – Three []
D – Four and above [] E – None [ ]

Educational background: A – Qur'anic/Islamic Education []
B – Western type of Education []
C – Both Islamic and Western []
D – None [ ]

Highest Educational Qualification:
A – Primary [] B – JSS []
C – WASC/SSCE [] D – NCE/ND/Diploma []
E – Degree/HND/and above [] F – Others []

SECTION B

Instruction: Please tick ☑ objectively one of the options that best reflect your opinion.

Options: A = Agree, UD = Undecided,
D = Disagree,

Section B1 focused on the belief (*Iman*)

S/No	Question	A	UD	D
		2	0	1
1.	Nupe Muslims believe in the Unity and Omnipotence of God (Allah)			
	Nupe Muslims accept Islam as a Monotheistic religion.			
2.	Nupe people still belief in divination and its practice, (I.e *Ebasan* and *Hati jin*), etc.			
3.	The practice of *Gboya, Gugu, Gani* and others still have place in the belief of Nupe Muslims			
4.	Ancenstry belief and its positin (i.e *Kuci* and their spiritual power) is still held high and regarded in the religious belief of Nupe Muslims.			
5.				
6.	The belief in veneration of *Jinn* (demon) is still affecting the religious belief of Nupe Muslims.			
7.	The belief that spirits are responsible for good fortunes or calamities is still considered by Nupe Muslims.			
8.	Superstitious belief influences decision taking on daily practices of Nupe people.			

Section B2 focused on the Prayer Performance (*Salah*)

S/No	Question	A	UD	D
		2	0	1
9.	Native medicinal practice (*cigbe-jin*) is still held among the daily practices of Nupe Muslims.			
10.	Performance of *Salat* congregationally has wipped out different forms of ritual practices and festivals (*Zhizhi*).			
11.	Periodical performance of *Salat* has abolished the worship of objects and dieties, e.g *bakobagi* od *elo*, etc.			
12.	The position of *Imam* (*Liman*) overshadows the traditional leader's impact on socio-religious activities of Nupe people.			

Section B3 focused on the *Zakat* and others

S/No	Question	A	UD	D
		2	0	1
13.	Payment of *Zakat* regularly replaced *Edu-dan* and *Efu-jin*.			
14.	Distribiution of *Zakat* among the Qur'anic recipients has wipped out the attitude of hoarding (*Al-Kanz*) and selfishness of leaders, e.g *Zhigi*.			
15.	Nupe Muslims give out Charity assigned by diviners, e.g *Efu*.			
16	Other sources of Muslim income, e.g *Kharaj, Waqf, Hiba,* etc. have impacted the traditional way of Nupe income, e/g pawn (*Sofa*), money interest (*Shasha*), etc.			
17	*Kharaj* (poll tax) collection has impacted the cultural way of taxation (*edu-dan*).			

Section B4 focused on Sawm and Hajj observance

S/No	Question	A	UD	D
		1	0	1
18.	Nupe Muslims value and obseve voluntary fast (*Tataw'uh*).			
19.	Nupe Muslims) participate actively in Islamic activities during *Ramadan* fast, e.g attending tafsir gathering.			
20.	Nupe Muslim recognize *Hajj* as an act of *Ibadah* (*worship*) that abolished Nupe festivity culturally observed annually, e.g *Zhizhi*.			
21.	Performance of *Hajj* is held as a socio-cultural competition than religious competition.			

Section B5 focused on some socio-cultural practices

S/No	Question	A	UD	D
		2	0	1
22.	Neighbourhood (i.e neighbour rights) among Nupe Muslims is highly observed or maintained.			
23.	Protection of individual right or personality among Nupe Muslims has checked the Nupe concept of *Ega*, (non indigen).			
24.	Nupe Muslims perceived Marriage as a means of completing life circle.			
25.	Nupe Muslims conduct Marriage according to provisions of Islamic teachings.			
26.	Polygamy is practiced according to provisions of Islam.Islam reviewed the relationship between Nupe Muslims and their husbands.			
27.	Nupe Muslim boys and girls have gain freedom to choose their life partner.			
28.	Pre-marrital sex is condemned among Nupe Muslims.			
29.	*Sadaq* (*Sadeki*) andother levies are collected according to the prvisions of Islam.			
30.	The Nupe cultural practice of Muslim women marrying Christians is still observed.			
31.	Nupe Muslim Men maintain and feed their family according to the provistions of Islam.			
32	The Nupe cultural practice raising or training of Muslim children by chritian parents or vise-vasa is still observed.			
	Dangiship relationship is still held with high esteem by			

33.	Nupe Muslims.			
34.	Dangiship urge is still influencing nupe Muslims to divorce wives.			
35.	Nupe Muslims share estate of a deceased person (inheritance) according to the provisions of Islam.			
36.	Observance of Muslim festivals and cerimonies, e.g *Eids* Marriage, naming and funeral has abolished cultural annual festivals, *Zhiba, Sako* and *Mama-Saba*, etc.			
37.	Acqisition of Islamic Education has abolished the Nupe traditional form of Education and improves status of Nupe Muslims.			

Section B6 focused on the Sources of Economy (their income)

S/No	Question	A	UD	D
		2	0	1
38.	Islam has reviewed the Nupe Muslim source of earning and abolished the cultural practices, e.g Pawn (*Sofa*) and money interest (*Shasha*), etc.			
39.	Nupe Muslims have appraised their business transaction (trade system) shun the cultural practices, e.g mix of inferior goods with good ones and cheating in trading.			
40.	Nupe Muslims have shun the sale and consumption of intoxicants (alcohol), e.g *Ege* and *Burukutu*.			
41.	Nupe Muslims still observe the cultural practice of *Adashi*(contributions or cooperatives) to empower or enhance the the economic potential or capacity of individuals.			

Section B7 focused on the Administrative System

S/No	Question	A		UD	D	
		1		0	1	
42.	Nupe Muslims appraised the practice of*Etsu* and *Tsuyankp*a ship system.					

Thank you!Ma‘assalam!!

CONTRIBUTION TO KNOWLEDG

1. This study has indeed contributed to knowledge in recognition of the fact that it has enriched the Islamlc literature of Nupe people in their cultura pracices.
2. The study also serves as an extention to the Nupe cultural literal works in Nupe land there by increasing the intellectual and material document on the culture of Nupe people especially Nupe Muslims.
3. This not withstanding, the study has been able to identified some aspects of Nupe cultural practices of Nupe Muslims that require or call for more Islamic enlightment on such practices, e.g aspect of divination, veneration of *Jinn* (*Jennu*- demon) and the practices of some rituals or festivals (*Zhizhi*): *Gani, Gunu, and Patigi Regata,* etc.
4. Finnaly, it is further believed that the study has been able to determine the Islamic position on some Nupe cultural practices of Nupe people, e.g Nupe cultural practice of inheritance, the practice of new year forecast (*Eyazhe*), and the throw of torches (*Navun or worio*), etc.